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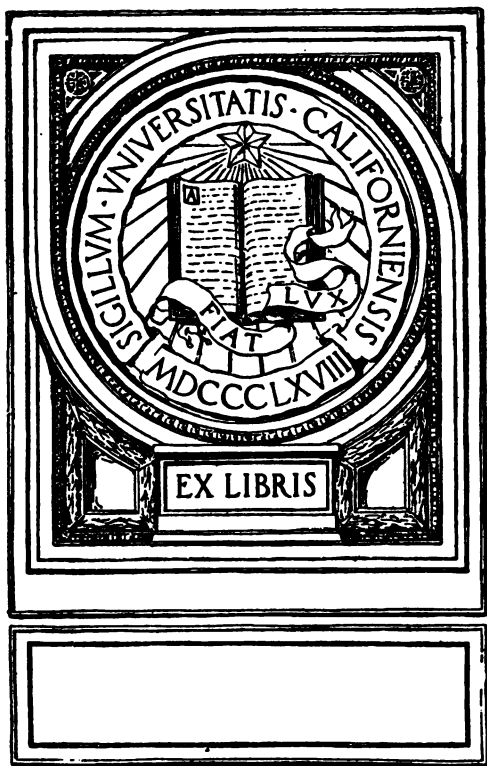
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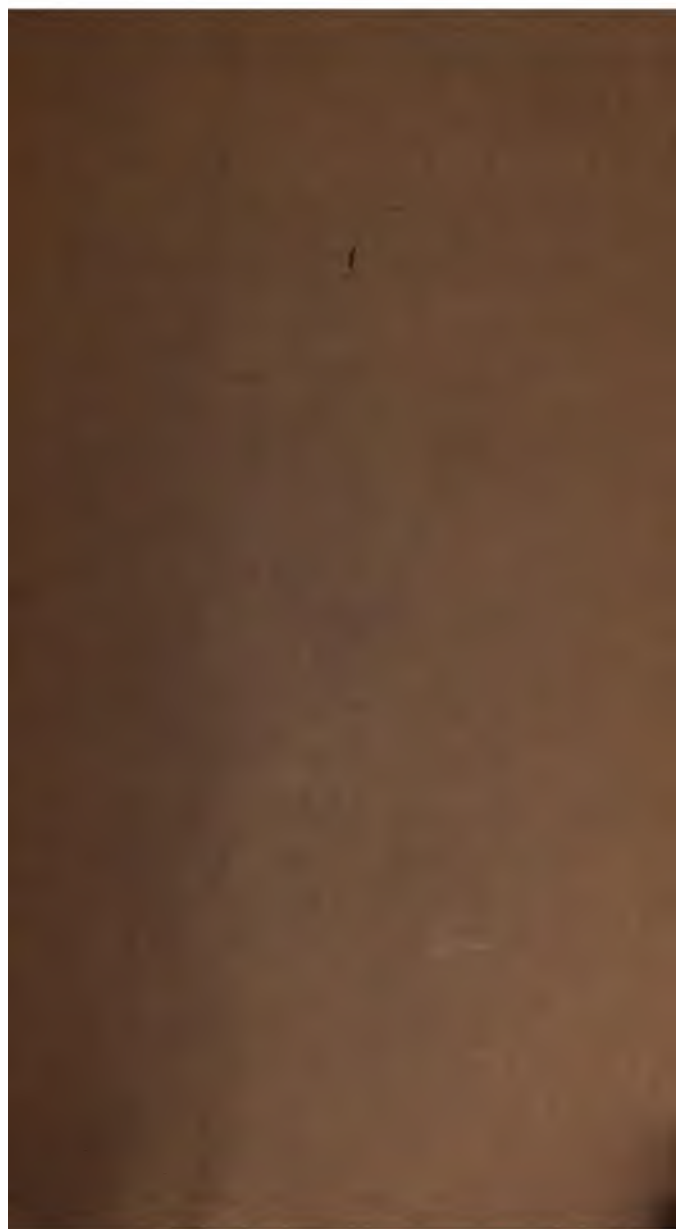
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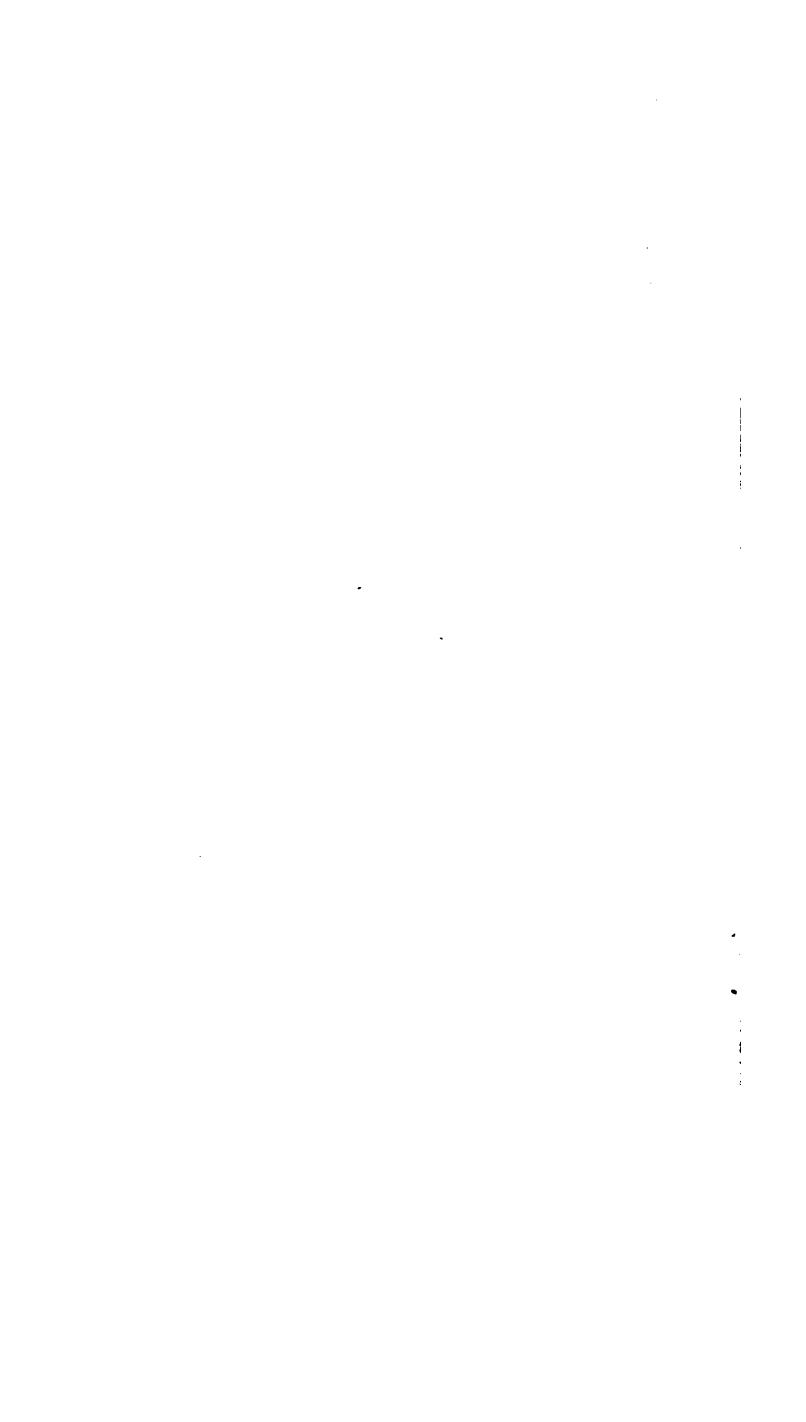
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Clavis Calendaria;

OR, A COMPENDIOUS

ANALYSIS OF THE CALENDAR:



JOHN BRADY.

ILLUSTRATED WITH

ECCLESIASTICAL, HISTORICAL, AND CLASSICAL
ANECDOTES.

"INDOCTI DISCANT, ET AMENT MEMINISSE PERITI."

London:

RE-PUBLISHED BY

HENRY WASHBOURNE, SALISBURY SQUARE,
FLEET STREET.

MDCCCXXXIX.

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TO THE
ABORIGINAL

25/5/12

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1839

Advertisement.

THE CLAVIS CALENDARIA being calculated for the Library of the Scholar and the Gentleman, it was necessary to enter into a minute, and somewhat critical, detail of facts, which to the general Reader might appear of comparatively inferior interest, to the actual and direct information it contained. This consideration has induced the **AUTHOR** to compress the substance of the larger Work, in such manner as to leave every thing essential to be known by Youth of both sexes — for whom the present publication is chiefly designed — and to lead them to a knowledge of many important points connected with the History of this Country, as well political, as ecclesiastical.

When we consider the daily, and almost incessant reference made to the **CALENDAR** by most classes of the community, it may justly excite surprise that so little should be known—as unquestionably is the case—of that which is so frequently consulted. But, although most persons are aware that it is the **National Register of TIME**, and the instrument whereby is regulated the **Ecclesiastical Establishment** of the Nation; it is only by a very extensive course of reading that the **Calendar** can be clearly traced through its various gradations of improvement, or that we can appreciate the causes which gave rise to the division of our **Church Service**, in the order that has been settled by our **Forefathers**.

To Youth of both sexes, and to the general Reader, it is therefore presumed that this **Epitome** will be found eminently useful; and in this opinion, the Author is confirmed by many distinguished Teachers, whose recommendation has been not his least inducement to its publication.

The original Work having been adapted for the year 1812, it has been deemed proper to preserve the like arrangement in this **Abridgement**: but an **INDEX** is added, by which a

ready reference may be made to any particular, and there is ample information afforded, whereby the days, on which *moveable* FEASTS, &c. are held, may be known for the present, and for all future years.

Lower Kennington Green, Surrey,

14th March, 1814.





Is a certain measure or portion of eternity, distinguished by the motion of the sun, or heavenly luminaries, by which the distances and duration of sublunary affairs are measured. It has also been defined "a succession of phenomena in the universe" better to be conceived than described; and of which, as Mr. Locke observes, we can only form an idea, "by considering any part of infinite duration, as set out by periodical measures." Other philosophers describe the nature of Time differently, though in meaning precisely the same.

The "measure" of such "part of infinite duration" depending upon motion, the heavenly bodies have, in every age, been selected for that purpose: and the ancients distinguished their different seasons, by the appearance of particular constellations. The cosmical rising of the *Pleiades*, denoted the commencement of summer—that of the *Dog-Star* its declination; and by the motions of the heavenly luminaries alone, ARISTOTLE marked the periods of the gestation and migration of animals. Mankind subsequently attained a more accurate method of tracing the course of Time: of which, different periods or divisions, have been distinguished by epochs, milleniums, cycles, centuries, years, months, weeks, days, hours, minutes, and moments seconds or instants.

Of the mechanical means that have been gradually discovered, for measuring and computing Time, the following concise account has been selected from various sources.

Sun Dial.

The motion of a shadow presents so obvious a method of ascertaining the hour of the day, that mankind cannot be reasonably supposed to have long remained practically unacquainted with the means, by which the daily progress of Time might be accurately marked.

Yet there is no mention of any instrument formed upon even this simple principle, until the reign of king AHAZ, who died about the year of the world 3278, or 726 years before the Christian æra. In the book of Hezekiah, king of Judah, there is direct reference to "the DIAL of Ahaz," his father, or as it is now termed, the SUN-DIAL.

The dial of AHAZ was described upon the steps of his palace, and the shade of a pillar, which served as a *Gnomon*, marked the progress of the hour. There is no account of any dial with a fixed gnomon, until the invention of MAXIMENES MILESIUS, about 160 years after the reign of HEZEKIAH.

It was not until 295 B. C. that the sundial of the East became known at Rome, where PAPIRIUS CURSOR first erected one in the court of the Temple of QUIRINUS. Previous to that time, the only means of ascertaining the hour in Rome, was by the appearance of the sun between the Rostrum, and what was called the Station of the Greeks. When the sun had reached

that point, the Crier of the Consuls proclaimed *Noon*.

M. VALERIUS MESSALA brought a dial from Sicily, which was placed near the Rostrum; but this instrument, calculated for the latitude of *Catana*, which differed from that of Rome, was obviously inaccurate.

About 11 years afterwards, a dial was set up by LUCIUS PAULUS; and QUINTUS MARCUS PHILIPPUS near the same period constructed one that was more correct than any which had been then made.

But as a sun-dial, in its most perfect state, is useless when that luminary is not visible, they were at a loss in Rome, to know the hour, whenever the sky was overcast; and to ascertain it at night, no method had been then devised by human ingenuity.

In the year of Rome 595, and 157 B. C. SCIPIO NASICA introduced the

Clepsydra, or Water Clock,

which acted in all weathers, and at night as well as during the day. This, also, was beyond doubt, an invention of the East. VITRUVIUS attributes it to CTESIBIUS of Alexandria, who lived under PTOLEMY EUERGETES, about 245 B. C. The CLEPSYDRA of SCIPIO NASICA is thus described by PANCIROLLUS,

"They took," says he, "a vessel made of glass, in the bottom of which was a narrow hole done about with gold, lest the water should wear it away; on the other part of the vessel was drawn a right line having the twelve hours set upon it, after which they filled the vessel with water, which issued drop by drop out of the little hole: in the water was a cork with a pin stuck into it, and the point of that pin turned to the first hour when the glass was full, and to the other hours in proportion

to the decrease of the water. This, by a Greek derivation was called a *clepsydra*, and with us an *hour glass*."

But the Romans afterwards made several alterations, and reversed its original method of shewing the time, making the water which escaped into the lower receptacle, the *horologe*, instead of that in the top-glass.

The Roman advocates were restricted to a limited time in their harangues, and *clepsydræ* of different sizes, at the discretion of the judges, were placed in view, so as to admit of longer or shorter periods of pleading. In criminal cases the accused was allowed half as much more time as his accuser.

JULIUS CÆSAR brought sun-dials and *clepsydræ* to Britain, where they were used for several ages; but ALFRED THE GREAT invented a new method of measuring time, by the burning of wax-candles, *three inches* of which lasted an hour. They were placed in horn lanthorns—also introduced by that monarch.

There are *clepsydræ* on the continent at this day very accurately constructed, with dial-plates, and bells that strike the hours.

Hour Glass.

The idea of the *hour-glass*, or as it is more correctly termed, the *sand-glass*, was taken from the *clepsydra*. It was formerly a custom with seamen, to describe the lapse of time, by the number of "*glasses*," instead of "*hours*."

Strictly speaking, there never were any glasses used in the navy adapted for the precise period of an hour. The glasses in use were—

WATCH GLASSES running *four* hours.

HALF WATCH Glasses running two hours.

HALF HOUR Glasses, for keeping the time day and night.

HALF MINUTE, and **QUARTER MINUTE Glasses**, by which the *knots* are counted when the *log* is *heaved*.

Clock.

The next improvement was the *clock*—of which the Romans were entirely ignorant. This was, at first, absurdly called a *nocturnal DIAL*, to distinguish it from the *sun DIAL*.

PACIFICUS, archdeacon of Verona, who lived in the ninth century, is esteemed by many the inventor of clocks, worked by wheels—others attribute the discovery to **BOETHIUS**, about the year 510.

But the first clock of which we have any authentic account, is that mentioned by **DANTE**, who died in 1321. That clock struck the hours; and one was, about the same period, fixed to the famous **CLOCK-HOUSE**, near **WESTMINSTER HALL**, the expence of which was defrayed out of a fine imposed on the chief justice of the Court of King's Bench in 1288. In 1292 a clock was constructed for the Cathedral Church at Canterbury.

Mr. WARNER, in the description of Glastonbury Cathedral, contained in his "*Walk through the Western Counties*," says :

"The Northern transept contains a curious old specimen of the *ars horologica*, or ancient clock-making. It is a **DIAL** constructed by a monk of Glastonbury called **PETER LIGHTFOOT**, about the year 1325; of complicated design, and ingenious execution. On its face the changes of the moon and other astronomical particulars are contrived to be represented; and an horizontal frame work at the summit of the body, exhibits by the aid of machinery, a party of knights armed for the *Tourney*, pursuing each other on horseback with a rapid rotatory motion."

Pendulum Clocks.

PENDULUM CLOCKS are but of recent date. The honour of the invention is disputed by HUYGENS and GALILEO — the former declaring that it was first put in practice in the year 1657. BECKER *De novâ Temporis dimetiendi Theoriâ*, anno 1680, relates, that one TRESLER, clock-maker to the then GRAND DUKE OF TUSCANY, made the first *Pendulum* clock at FLORENCE by direction of GALILEO GALILEI. The Academy DEL CIMENTO say expressly, that the application of the pendulum, was first made by his son VINCENZO GALILEI, in 1649. HUYGENS, however, insists, that if ever GALILEO thought of such a thing, he never brought it to any degree of perfection. The first pendulum clock made in ENGLAND was in the year 1662, by Mr. FROMANTIL, a Dutchman.

The word Clock, was originally applied to this species of machine, by reason of its striking the hours upon a bell — the old German name of which was *clock*. A clock, or time piece, which does not strike, is called a *dial*.

Watch.

This minute piece of portable mechanism was originally called a *dial*, as shewing the hours of the day only. For this reason, the face, on which the hours are marked, on both clocks and watches, is yet technically termed the *dial-plate*. The name of watch, is thought to have arisen from the word being antiently applied to the portion of time during which centinels were on duty; whence, also, our civil guardians of the night are stiled the *watch*, or *watch-men*. On ship-board, the term *watch* is still used to signify

the divisions of nautical duty,—morning watch, mid-watch, &c.

Watches that strike spontaneously, are called *striking-watches*; those which only do so on the pressure of a spring, are termed *repeaters*. Striking-watches, which were in fashion about a century ago, have fallen into disuse. They are said to have produced an inconvenient, and somewhat ludicrous effect in churches, when generally worn—chiefly by females—as from the variation of the different watches of the congregation, there was an incessant striking for many minutes about the hours of 11 and 12.

A watch is distinguished from a clock, not only as its motion is regulated by what is termed a *balance-wheel*, instead of a *pendulum*, but principally from its being portable.

The first watches were made by PETER HELE at Nuremburgh, in 1490, and were called "*Nuremburgh Eggs*," from their oval form. Most of the antient watches, in the collections of our antiquaries, are of that figure. In 1500, GEORGE PURBACH, a mathematician of Vienna, had a watch that described seconds, which he applied to astronomical observations; so that this curious machine must have then attained considerable perfection. The Emperor CHARLES Vth. is said to have had several watches (or as some affirm, small table-clocks) with which, after his resignation, he amused himself, by trying to keep them all in an exact agreement of time. King Henry VIIIth, the contemporary of Charles, is said by Derham, in his *Physico-Theology*, to have had a watch that kept time correctly. Yet it is now contended, that watches

were invented so recently as the year 1658, either by Dr. HOOKE our countryman, or M. HUYGENS. A watch was presented to our Charles II. with this inscription: "ROBERT HOOKE invent. 1658. T. TOMPION fecit, 1675."

Some watches are now executed with such great perfection, as to vary but a few seconds in the course of a year. Those constructed with the greatest possible accuracy, and intended for astronomical or nautical observations, are called *Chronometers*.

Repeaters which by the pressure of a spring, strike the hour and quarters, were invented by Mr. BARLOW, who first applied the contrivance to *clocks* in 1676, though not to *watches* until the reign of James II. when he obtained a patent.

Calendar or Kalendar.

The Registers successively invented, to note the order of our divisions of Time, are called *Calendars* or *Kalendars*; and sometimes also *Diaries* and *Ephemerides*.

The Kalendar or Calendar of the Romans—in Latin *calendarium*—is supposed to have been so termed, from the monthly books of accounts, or registers kept by them of their money let out at interest. The Latin word *calo* to *call* or *proclaim*, is derived from the Greek *καλέω*, whence some spell Calendar with a K.

The *calends*, or first days of each month, were proclaimed on the appearance of every new moon, until the year of Rome 450, when C. FLAVIUS, the curule ædile, ordered the *Fasti*, or Ca-

lendar, to be affixed upon the walls of public places.

Alban or Latin Calendar.

Aprilis	36	Sextilis.....	28
Maius	29	September	16
Martius	36	October.	39
Junius	26	November	30
Quintilis	36	December	35

Total 304.

To these were added two other divisions, without names, one consisting of 33, the other of 23 days, so as to make the year contain 360 days, or 12 lunations, agreeably to the division of time before the deluge. NOAH, reckoned by months of 30 days each: and from him that mode of computing the year was adopted by the Chaldeans, Egyptians, &c.

ROMULUS the Founder of Rome formed

The Roman Calendar,

and brought the months back, nearly to the equality of the sacred division.

Calendar of Romulus.

Martius	31	Sextilis.....	30
Aprilis	30	September	30
Maius	31	October.....	31
Junius	30	November	30
Quintilis	31	December	30

Total 304

Supplementary days were used to complete the solar year, with all the accuracy then practicable; but they had neither name, nor determinate number.

SCALIGER says, that the Roman year never comprized fewer than 12 months: but the tes-

timonies of MACROBIUS, VARRO, OVID, CENSORINUS, and others, are against him.

NUMA POMPILIUS, the successor of ROMULUS, formed the supplementary days into two additional months, and made the year to commence on the 1st of *January*. He afterwards added another day to the first month of the new Calendar.

Numa's Calendar.

Januarius	31	Quintilis	30
Februarius	29	Sextilis	29
Martius	30	September	30
Aprilis	29	October	29
Maius	30	November	30
Junius	29	December	29

Total 355

NUMA intercalated 22 days every 2d, — 23 every 4th, — 22 every 6th, — and 23 every 8th year. But this regulation failing of its object, he afterwards added only 15 days every 8th year, instead of 23.

The *Fasti calendarii*, which in some degree resembled our almanacs, were placed under the controul of the PONTIFEX MAXIMUS, who suffered the year to degenerate into great irregularity.

NUMA changed the order of the ten months of ROMULUS, but without altering their names. Hence, the apparent absurdity of the 9th, 10th, 11th, and 12th months in his Calendar, bearing the names of the 7th, 8th, 9th, and 10th, which they still retain.

The Roman Calendar continued to be governed by NUMA's regulation, until the DECEMVIRS threw it into perplexity, by a fresh alteration.

Calendar of the Decemvirs.

Januarius.....29	Quintilis31
Februarius28	Sextilis.....29
Martius21	September29
Aprilis29	October31
Maius31	November29
Junius29	December29

355

Supplementary 11

Total 366

Many authorities however maintain, that the Decemvirs merely made February the *Second* month of the year instead of the *last*, in which order it had been placed by NUMA.

Julian Calendar.

The year ran on with increasing confusion, until JULIUS CÆSAR'S third consulship, when it was found to have anticipated its real station, 67 days. To correct an evil of such important and growing magnitude, that great man resolved to intercalate, at once, this entire number of days, which was accordingly effected between the months of November and December. This year, which was the one to which NUMA'S appropriated 23 days were added, was thus made to consist of 445 days, or 15 months : viz.

NUMA'S common year	355
Supplementary days in February.....	23
JULIUS CÆSAR'S addition of lost days	67

445

This year, which immediately preceded the commencement of the *Julian period*, has been distinguished by the name of "*the year of con-*

fusion :" CENSORIUS and SUTTONIUS thus explain the matter :

"CÆSAR finding that the PONTIFFS of ROME, whose business it was to intercalate the years which were to be *luna solar years*, had abused their authority, and managed this intercalation with a regard to their own conveniency, or to oblige their friends, according as they were inclined to keep the magistrates in their places a longer or shorter time — upon a view of these abuses took the resolution to redress the growing corruption."

Julius Cæsar having thus rectified the accumulated errors of the old computation, endeavoured to put the calendar upon such a basis, as should obviate the recurrence of future irregularity. With this view, he called to his assistance SOSIGENES, a celebrated Egyptian astronomer and mathematician, who ascertained the annual course of the Sun to consist of 365 days, and *about* 6 hours. Upon the basis of this computation, a new Calendar was formed by FLAVIUS a scribe, entitled

Julian Calendar:

Januarius.....	31	Quintilis *31
Februarius	29	Sextilis.....30
Martius	31	September31
Aprilis	30	October30
Maius	31	November31
Junius	30	December30

Total 365.

To correct the excess of *six hours* in each year, it was ingeniously provided, that one day should be intercalated every fourth year, between the 23d and 24th of February—thus making that year to consist of 366 days. This practice of reckoning the 23d day of February twice, was adopted in our own country by the Statute De

* Altered to Julius after the death of Cæsar, by Marc Anthony.

Anno Bissextile, 21st H. III. Hence the Roman term yet retained of *BISSEXTILE*, i. e. *Bis* twice; and *sextus* the 6th.

Augustan Calendar.

Notwithstanding the care of JULIUS CÆSAR in adjusting the exact period of intercalation, the priests mistaking the proper years, again ran the Calendar into confusion; and in 36 years, 12 days had been intercalated instead of 9. AUGUSTUS therefore ordered that the three following intercalary years should not be intercalated, so that these three days might be absorbed in that interval. The month *Sextilis* he named *Augustus*; and resolving that the month which bore his name should contain a number of days equal to that named from JULIUS—he altered the subsequent ones, and deprived February of one day. His calendar then stood thus:

Januarius.....31	Julius31
Februarius28	Sextilis * 31
Martius31	September30
Aprilis30	October31
Maius31	November30
Junius30	December31

Total 365.

Gregorian Calendar.

The Julian Calendar, thus altered by Augustus Cæsar, was almost universally followed for more than fifteen centuries. But it was notorious, that in the lapse of that period the difference between 365 days and six hours—the assumed length of the solar year—and 365 days 5 hours 48 minutes and 57 seconds, (or as some modern

* Changed to Augustus.

astronomers say 48 *seconds*) — the true period of the sun's apparent annual revolution — had produced an important error in the Calendar.

This subject, which had long excited the attention of the learned, was at length accurately investigated, under the directions of POPE GREGORY the Thirteenth, who was desirous of celebrating Easter according to the original institution. By the concurrent calculations of the most eminent men of that day, it was finally ascertained, that a difference had arisen, of not less than ten entire days between the calendar and true time—in consequence of the fractional minutes, and seconds, which the Bissextile year had occasioned the calendar to exceed the actual period of the sun's progress. To rectify this error, and regulate the calendar to true time, GREGORY caused 10 days to be suppressed in the month of March 1582, directing that which was the 11th, to be reckoned as the 21st. And in order to prevent the increase of the retrogradation which had occasioned so mischievous an error, he ordained three intercalary days to be omitted in every 400 years. All those centurial years whose dates consist of entire hundreds—not divisible by four into hundreds without remainder, as 1700, 1800, &c.—are consequently reckoned only as common years, and not as Bissextile years, which they would otherwise have been.

The computation, or register of time by the calendar thus corrected—and from that time called the GREGORIAN or NEW STYLE, in opposition to the JULIAN or OLD STYLE—was immediately adopted in all Roman Catholic Countries. But the Protestants obstinately ad-

hered to the JULIAN or OLD STYLE until the year 1700, when the States of Germany professing the reformed religion, rectified their calendar by that of the Gregorian — suppressing, not only the ten days expunged by Gregory, but another day which had occurred since his correction.

In our own country, the Gregorian, or New Style, was only adopted so recently as the year 1752 — when 11 days were taken out of the calendar, and the 3d of September reckoned as the 14th.

Russia, to this day, resists the adoption of the NEW STYLE, and from the lapse of time since the regulation by Gregory, her calendar in the year 1800, differed 12 days from true time.

French Calendar.

By the adoption of the GREGORIAN CALENDAR, the register of time has been brought so close to the true solar year, that in a lapse of 5760* years, their variance will not exceed one entire day ! Hence, it was natural to conclude, that, without some rational prospect of material improvement, that venerable structure might have escaped the hand of modern innovation. But the sanguinary despots, by whom the deluded people of France were governed during the early period of their

* This period of time, by an extraordinary coincidence, accords nearly, and as some calculations bring it, *precisely*, with the reputed age of the world, when the new style was adopted in this kingdom. It is divisible into *four* equal portions of 1440 years each, agreeing with the cardinal divisions, or *four* seasons of the year, which are calculated from the equinoctial and solstitial stations; and, by a further coincidence, 1440 are the number of minutes in a day, or the shortest measure of time, depending upon the sun.

revolution — desirous of obliterating all established customs — had the presumption to substitute in place of the antient register of time, what they vainly termed the “*Calendar of Reason*.” This curious compilation formed by FABRE D’EGLANTINE — one of those who taught that *Death is only an eternal sleep*” — was presented to the French National Convention, on the 5th of October 1793, the period when ROBESPIERRE was in the zenith of his power. Every important fact, connected with the History of France during the short period of this calendar’s existence, was registered according to the new nomenclature. It will therefore be proper to give some account of so remarkable an innovation, which, however, far from having been adopted by other nations — even France herself has been compelled to renounce.

French Revolutionary Calendar.

	French Months.	Signification.	English Months.
Autumn.	1	Vindemaire,.....Vintage,.....	Sept. 22.
	2	Brumaire,.....Foggy,	Oct. 22.
	3	Frimaire,Frosty or sleety,	Nov. 21.
Winter.	4	Nivose,Snowy,	Dec. 21.
	5	Pluviose,Rainy,	Jan. 20.
	6	Ventose.....Windy,	Feb. 19.
Spring.	7	Germinal,.....Springing or budding,Mar.	21.
	8	Floreal,.....Flowery,.....	Apr. 20.
	9	Prairial,.....Hay Harvest,	May 20.
Summer.	10	Messidor,Corn Harvest,	June 19.
	11	Thermidor,Hot,	July 19.
	12	Fructidor,.....Fruit,	Aug. 18.

The period at which the French year commenced — viz. on the 22d of September, or autumnal equinox, is notoriously inconsistent with reason — the sun being then retrograde, and its annual course drawing towards a termination.

The Convention, though conscious of this absurdity, nevertheless *excused* it, on the ground of the 22d of September being the first day of the Republic — the abolition of royalty having been decreed on the preceding day.

By this division of the year into 12 months of 30 days each, it became necessary to add *five* others to make up the number of the ordinary year — and six, to every Bissextile year.

These *complementary* days were holydays, and out of *respect* to the *Septembrizers*, facetiously called *Sansculotides*!

But the most remarkable, and daring innovation, was the abolition of *Sunday*—the observance of which was *prohibited* by a decree of the Convention, who directed every tenth day, or *Decade* only, to be kept as a holyday!!!

The number of *non-effective* days in the entire year, was thus reduced from 52 to 36 — which, with the 5 *Sansculotides*, left only 41 days of rest from labour, out of 365. This extraordinary decree, no one had the temerity directly to oppose, by an observance of public worship on the prohibited Sabbath; but there were many, who yet distinguished that day by the usual festivity, and by closing their shops. The *Republicans* who rigidly observed the *Decade* only—in derision, nicknamed the observers of Sunday *Dominicans*. They in their turn, retorting upon their opponents, branded them with the epithet of *Decadists*. And such was the virulence of these factions, that the tranquillity of public amusements was incessantly disturbed by their acrimonious recriminations. So public a manifestation of strength, on the part of those who rejected the

fundamental doctrine of the "*Calendar of Reason*," alarmed even the tyrant ROBESPIERRE : In order to extricate himself from this embarrassment, he was constrained to *evade* that, which it was evident could not be *enforced*—and a formal decree of the Convention, enjoined the observance of both *Sunday*, and the *Decade*. By this consummation of folly, the indignation which had been excited at the abolition of the ancient Sabbath, was converted into contempt for the author of a subterfuge so despicable. But the thoughtless people of France, were now absolutely enjoined to dance and sing, 93 days in the year—amusements, which the deepest horrors of the Revolution, never for a moment suspended amongst that volatile and giddy race.

Sundays	52
Decades	36
Sansculotides	5

93

The first decadery day, had been dedicated to "*Nature and the Supreme Being*"—a low conceit of *Robespierre*, who meant to identify *both*, as one and the same source. But notwithstanding the Atheistical opinions that had been publicly avowed by the Convention, it was deemed politic, to make an ostentatious display of devotion to that Almighty, whose attributes it was their real object to deride—and a *Fête* was actually decreed, for the express purpose of paying adoration to the *Deity*.

It will be perceived, by the following extract from an old Dutch Almanac, that the names of the French months have no claim to novelty.



The Names of the Months from a *Calendrier*.

Called by the Dutch :

January, Lauwmaand, chilly or frosty, month.
 February, Sprokkelmaand, .. vegetation month.
 March, Lentmaand, spring month.
 April, Grasmaand, grass month.
 May, Bloumaand, flower, or blossom, month.
 June, Zomermaand, summer month.
 July, Hooymaand, hay month.
 August, Oostmaand, harvest month.
 September, ... Herstmaand, autumn month.
 October, Wynmaand, wine month.
 November, ... Slaghtmaand, slaughter month.
 December, ... Wintermaand, winter month.

The same in German, except the word '*maand*,' which is called *moand*.

These characteristic names of the months, which are relicts of the ancient Gaulish titles, were also used by our Saxon ancestors. But their application, as expressive of the various seasons, in a territory comprehending so great a variety of climate as that of France, is puerile in the extreme. And as it may be presumed, that the "*Calendar of Reason*" was intended to be adopted in every part of the empire of this *soi-disant* Republic — the natives of Africa — of the East and West Indies — of the Banks of the Senegal — of the Islands of Mauritius, and St. Domingo — must have had their *Frimaire* or *Frosty*, their *Nivose* or *Snowy* months, where ice or snow were never yet beheld.

An English wit, disgusted with the frivolity and *namby-pamby* style of the French Calendar — ridiculed the new method of registering Time, in the following ludicrous *travestie* translation of their months.

Autumn — wheezy, sneezy, freezy.
 Winter — slippy, drippy, nippy.
 Spring — showery, flowery, bowery.
 Summer — hoppy, croppy, poppy.

Almanac.

The terms *Calendar*, and *Almanac*, are in general regarded as synonymous; but the *Calendar* refers to time in general — the *Almanac* only to a single year. Religious feasts; holidays; the days of the week and month; the variations between true and solar time; tables of the tides; the sun's passage through the zodiack; eclipses; conjunctions, and other motions of the planets — are the subjects usually noted in an *Almanac*. We may with propriety use either *calendar*, or *almanac*, for any particular year, but, as allusive to Time in general, *calendar* can alone be properly applied. The *calendar* denotes the *settled and national mode* of registering the course of time by the sun's progress; an *almanac* is a subsidiary manual, formed out of that instrument.

Our almanac bears a close resemblance to the *fasti* of NUMA. No private individual ever did, or could attempt to change the *calendar*; but every person who thought proper, could frame an *almanac*.

We have a more accurate and minute computation of Time, known by the name of *Ephemeris*, in which, the *daily* variations in the *cœlestial* and *terrestrial phenomena* are minutely recorded, for the particular purposes of navigation and astronomy.

The etymology of the word *almanac*, has been the subject of great dispute. With the exception of VERSTEGAN, our lexicographers derive the first syllable *al*, from the article definite of the Arabic, which signifies *the*; but the roots of the remaining syllables are variously accounted for — some taking them from the Greek

manach, a lunary circle ; others from the Hebrew, *manach*, to count. Dr. JOHNSON derives them from the Greek *μην*, a month.

Judicial astrology, or the pretended power of predicting future events, was professed at a very early period ; and *almanacs* became the principal medium of circulating those absurdities. But as the influence of the sun and moon was too apparent, that of the other planets was alone used in this delusive art.

VERSTEGAN says, " our Saxon ancestors used to engrave upon certaine squared sticks, about a foot in length, the courses of the moones of the whole yeere, whereby they could alwaies certainly tell when the new moones, full moones, and changes should happen, as also their festivall daies ; and such a carved sticke they called an *al-mon-aght*, that is to say, al-mon-heed, to wit, the regard or observation of all the moones, and hence is derived the name of almanac."

An instrument of this kind, of a very ancient date, may be seen in St. John's College, Cambridge ; and there are still in the midland counties, several remains of them.

Dr. PLOT's Natural History of Staffordshire, contains a curious specimen of these antient clogs — of which, a *fac-simile* engraving, with an accurate description of the figure, may be found in the CLAVIS CALENDARIA.

Before the invaluable discovery of the art of printing, these *Runic* almanacs were particularly useful in assisting the memory ; and they were frequently carved on the tops of pilgrims' staves, so as to regulate their periods of assembling. They were also sometimes cut on sword-scabbards, implements of husbandry, &c. &c.

The Egyptian obelisks — the hieroglyphics on which so greatly perplex the learned — being

by many supposed to contain directions for the monthly rural labours of the Egyptians, are considered as the *first* species of *almanac* ever used.

The inventor of *almanacs* is unknown. The first in print, is admitted to be that of JOHN MULLER, known by the name of REGIOMONTANUS, who published one at Nuremburgh in 1472. In England, *almanacs* are mentioned in the *Year-book* of Henry the Seventh, about 15 years after the appearance of that of MULLER. But the late Mr. JACKSON of Exeter, had in his possession, a manuscript *almanac* upon *parchment*, made in the reign of Edward the Third, 140 years before that of Muller. This curious vestige of antiquity was not in the usual form of a sheet, but in separate pieces, folded in the shape of a stick or lath, and was recently, and probably now is, in perfect preservation.

Year.

The word *Year*, originally *Yeere*, comes from *geap* Sax. *Jaer* Belg. *JARR* Teut. *Aar*. Dan. *AR*. Run.

In the Hebrew, the Greek, and the Latin, it is expressed as a Circle; and the Egyptians represented the year by the figure of a snake with the tail in its mouth, forming a ring or circle, which was also with that people a symbol of eternity.

A year is that space of Time occupied by the earth, in making the entire revolution of its own orbit round the sun. According to SIR

ISAAC NEWTON, the solar year consists of 365 days, 5 hours, 48 minutes, and 57 seconds. But it has been calculated, by later astronomers, to consist of 365 days, 48 minutes, 48 seconds. But it is asserted, that our years are not always of precisely the same length.

The civil or political year, contains 365 days, in common years—and 366 days, in bissextile or leap-years. It begins on the first of January. In some few cases indeed, it commences on the 25th March, as it used generally to do in this country until the year 1752; though in Scotland the year was made to begin on the 1st of January, so early as 1600.

Our ancestors usually began the year at Christmas; and reckoned their *Æra* from the Incarnation, until the reign of **WILLIAM** the Norman, when a new mode of computation was observed for some time, in which the year of our Lord **CHRIST** was seldom mentioned—that of the reign of William being substituted. From the time of the Conqueror, state-papers have generally been dated from the years of the reigns of the respective Sovereigns, with the addition of “*and in the year of our Lord, &c.*” During some of the reigns immediately succeeding the Conquest, they were dated from the period of that event, as a new *æra*, thus——“*Anno regni Regis HENRICI Quarti post Conquesta sexto.*” In the usurpation of **CROMWELL**, the year of **OUR LORD** alone was the general method of dating, not only the public records, but also legal instruments between private persons.

The Russians did not adopt the Christian *æra* before 1725, computing until that time, from the World's age.

Month.

This term comes from the Saxon *Monat*, *Monath*, *Moneth*, from *Mona*, the Moon — probably derived from the Latin *Mensis*, which is from the Greek $\mu\eta\nu$. The Hebrew word for *Month*, is likewise the one signifying *Moon*.

The *Lunar* month is the period of the moon's passage from any point of the *ecliptic*, until it arrive again at the same place. The *Solar* month, is the period of the *Sun's* passing through one of the twelve signs of the Zodiack. The *usual*, or *Calendar* month, is that established by law, and varying in the number of days, as prescribed by the Calendar.

By the common law, a month is only 28 days, unless otherwise expressed. In Notes of hand, or Bills of Exchange, a *month* is by custom deemed a *Calendar* month.

Next to the Week and Day, the *Month* is the most ancient division of Time. The visible daily alteration in the appearance, and the quick periodical revolution of the Moon, would naturally suggest that Luminary, as a convenient measure of Time even to an unlettered observer. To calculate the *Solar* Month, was reserved for a more advanced state of science.

Figuratively, a Moon is considered synonymous with a Month — as "Scarce a Moon had passed," &c. ; and also to denote particular periods, as "*The Honey-Moon*" — signifying the first month after marriage. This expression was first introduced by our Saxon ancestors, from a custom among the northern nations, of drinking a beverage composed of *Honey*, for thirty days after every wedding.

January.

By the act of Parliament passed in 1751, for altering our mode of calculation, from the *Julian* to the *Gregorian* style, the legal year (which in some parts of this country commenced in *March*, and in others in *January*,) was directed to begin, universally, on the first of this month.

January, which now consists of 31 days, is generally admitted to have derived that appellation from the Latin *Januarius*, in honour of JANUS, one of the Heathen Divinities. JANUS was supposed to preside over the gates of Heaven*. Hence every door among the Romans had the name of *Janua*; and the month being named *Januarius* is thought by some authors, to have expressly marked that month, as a door, or opening to a new æra; or a renewal of Time, over which Janus presided as well as over *Peace* and *War*.

The image of JANUS is usually represented with two faces, looking opposite ways. The one *old*, as emblematical of his experience, in allusion to *Time past* — the other *young*, as typical of his looking forward into the *future*. He is also portrayed with *four* faces, as descriptive of the four *seasons*. Sometimes seated in the centre of twelve altars, alluding to the months, with the number 300 in one hand, and 55 in the other — together 355 — that being the number of days to which the year was augmented. Some authorities state him to have had 300 in one hand and 65 in the other.

* From which circumstance he is frequently depicted with a key in his right hand.

As the sun, about the commencement of this month, had reached its greatest declination, it was, on that account, thought proper *then* to begin the year, so as that it might keep pace with the course of that luminary.

The temple of JANUS was shut in time of peace, and open during war. In the course of 800 years it was only closed six times; once in the reign of NUMA; a second time at the conclusion of the first *Punic* war; thrice in the reign of AUGUSTUS: and lastly, in the reign of NERO!

The emblematical representations of JANUS were chosen with considerable judgment. But, the primitive Christians, desirous of evincing their aversion to every thing connected with heathen superstition, observed the first of January as a solemn fast — while the heathens kept it as a day of feasting, dancing, and rejoicing.

The ancient Saxons originally called this month,

“Wolf-monat, because people were wont always in that month to be more in danger to be devoured of wolves than in any season else of the year, for that, through the extremity of cold and snow, those ravenous creatures could not find other beasts sufficient to feed upon.”

Subsequently, when Christianity began to prevail, *Aefter-yula*, that is, *After-Christmas*, became the title of the month.

January is represented in ancient paintings, as a man clad in white — a type of the snow usually on the ground at that season — and blowing his fingers as descriptive of the cold. Under his left arm is a billet of wood — and standing near him, the figure of the zodiacal sign *Aquarius*, into which the sun enters on the 19th of this month. The Anglo-Saxons, who were much addicted to drinking, depicted *January* as a man seated at

a table, holding a goblet of ale to his mouth, and in the back-ground were persons ploughing with oxen, sowing, &c. &c.

In the Cornish language this month was called *Genver*, an evident corruption of its common name January.

February.

The name of this month comes from *Februa*, *Februaca*, or *Februalis*, names of JUNO, who presided over the purification of women, because the *Lupercalia* were then held. Some contend that it is taken from *Febris expiatoris*, sacrifices for purging souls—there having been a feast on the 2d day of this month, when sacrifices were offered to PLUTO, by the Heathens, for the souls of their ancestors. As NUMA placed *February* under the protection of NEPTUNE—chiefly, as it is supposed, on account of the advice he gave for carrying off the Sabine women—there is reason to prefer the former etymology, from the obvious connection of that political outrage with the *Lupercalia*, instituted by ROMULUS, under the superstitious idea of rendering the Sabine women more fruitful.

FEBRUARY was called by our Saxon ancestors

“*Sprout-kele*, by *Kele* meaning the *Kelo-wurt*, which we call the *Cole-wurt*, the greatest *Pot-wurt* in time long past that our ancestors used, and the broth made therewith was thereof also called *Kels*.”

The SAXONS afterwards changed its name to *Sol-monath*, from the then-returning sun, which on the 18th of this month enters the sign *Pisces*, or Fishes; which being the most prolific of all

animated nature, may aptly indicate the approach of spring, when seeds and plants are about to vegetate. The common emblem of *February* is, a man in a dark sky-coloured dress, bearing in his hand that zodiacal sign. The Saxon representations of *February* were different. In some, a *vine-dresser* was seen pruning trees; in others, a man, with his jacket buttoned, and warming his hands by striking them across his body, in token of the early portion of this month being generally the most inclement of the whole year.

March.

This month amongst the Romans, was under the immediate protection of MINERVA. When NUMA altered the computation of ROMULUS, the custom of entering upon public offices, on the 1st of March, was still continued — and so remained, until the first Punic War, when it was transferred to the 1st of January.

With the Romans, this month was very remarkable. According to MACROBIUS, on the 1st of March, (being the first day of their new-year,) the sacred fire on the altar of VESTA was renewed, from the rays of the sun, concentrated, and reflected, by a polished mirror.

In *France*, March was generally reckoned the first month until 1564; when by an edict of CHARLES the Ninth — the bloody author of the massacre of the Protestants on St. BARTHOLOMEW'S day — *January* was decreed to be thenceforth the

first month of the year. Scotland followed the example of France — with which kingdom she was at all times closely connected — in 1599. But in this country, that necessary alteration did not take place before 1752.

By the Saxons, MARCH was called *Rhede* or *Rethe-Monath*, as being a rough or rugged-month, which, according to some authors, *Rhede* is said to signify. Other authorities state, because sacrifices to the idol *Rheda* were made during this month; and it was changed to *Lenet-Monat*,

“That is, according to our new orthography, *Length-Moneth* because the dayes did then first begin in length to exceed the nights; and this moneth being by our ancestors so called when they received Christianity, and consequently therewith the antient Christian custome of fasting, they called this chiefe season of fasting the fast of *Lenet*, because of the *Lenet-Monat*, whereon the most part of the time of this fasting alwaies fell; and hereof it commeth that we now call it *Lent*, it being rather the fast of *Lent*, though the former name of *Lenet-Monat* be long since lost, and the name of *March* borrowed instead thereof.”

In old paintings, this month is portrayed as a man of a tawny colour and fierce aspect, with a helmet on his head — typical of MARS. But, as appropriate to the season of the year, and the labours of the peaceful husbandman, he is represented leaning on a spade — holding almond blossoms and scions in his left hand, with a basket of seeds on his arm — and bearing in his right hand the sign *Aries*, which the sun enters on the 20th of March. In antient hieroglyphics the increasing power of the sun's rays, was expressed by the horns of animals.

The old English proverb of “*A bushel of March dust is worth a King's ransom*” arose from

the influence which the state of the weather in this month, was supposed to have over the ensuing harvest. Dry weather in March, is generally deemed favourable to the production of corn on clay lands—of which species of soil the proportion in this country is considerable. Hence, a “*dusty March*” portended a plenteous season; while on the contrary, a *wet March* frequently proved destructive of both wheat and rye.

In the ancient dialect of Cornwall; this month was called *Meurz*, or *Merk*, an obvious corruption of *March*.

April.

This is the fourth month of the year, and consists of 30 days.

Respecting the etymology of the word April, there is no doubt—it being universally allowed to be derived from “*Aprilis*,” of “*aperire*, to open,” in allusion to the buds then beginning to unfold, and the incipient state of vegetation in general.

By our forefathers, April was depicted as a winged young man, clothed in green, and crowned with a garland of *hawthorn buds*, intermixed with *myrtle*. In one hand, he held primroses and violets; and in the other, the celestial sign *Taurus*, which the sun enters on the 19th of this month.

By the Anglo-Saxons APRIL was called

“*Oster-Monat*, *Oster-Monath*, and *Easter-Monath*. Some think of a goddess called *Eoster*, whereof I see no great rea—

son, for if it took appellation of such a goddess, (a supposed causer of the Easterly winds) it seemeth to have bin somewhat by some miswritten, and should rightly be *Oster*, and not *Eoster*. The winds indeed, by antient observation, were found in this moneth most commonly to blow from the *East*, and *East* in the *Teutonicke* is *Ost*, and *Ost-end*, which rightly in English is *East-end*, hath that name for the Easterne situation thereof, as to the ships it appeareth, which through the narrow seas doe come from the *West*. So as our name of the feast of *Easter* may be as much to say as the feast of *Oster*, being yet at this present in Saxony called *Ostern*, which cometh of *Oster-Monat*, their and our old name of *April*."

The Romans dedicated April to Venus. Hence it was sometimes called *Mensis Veneris*, as well as *Aprilis*. The name of this month in the Cornish language was *Eprell*.

As March was esteemed most favourable when dry, April, on the contrary, was regarded as most propitious when wet. This opinion is expressed in many well-known old distiches, such as,

" March Winds and APRIL Showers,
Bring forth May flowers."

" In April, Dove's flood
Is worth a King's good."

Good, here signifies *Ransom*, with which, in this instance, it appears to be synonymous. The Dove is a river, which divides the Counties of Derby and Stafford; and when it overflows, the adjacent lands are greatly fertilized.

" When APRIL blows his horn,
(i. e. when it thunders)

'Tis good for Hay and Corn,"

is another old adage, evidently implying, that this month, when showery and tempestuous, is favourable to the progress of vegetation.

May.

Amongst the Romans Apollo was the tutelar deity of May, which is the fifth month of the year, and contains 31 days.

With us, May has ever been deemed the most pleasant month — being on the confines of both Spring and Summer — and metaphorically the early, or gay part of life.

Of the name of this month the derivations are various. OVID, in the 5th Book of his *Fasti*, after enumerating several, concludes the most probable derivation to be that from MAIA, the Mother of MERCURY, and Daughter of ATLAS and PLEIONE—the most luminous Star of the Constellation of the *Pleiades*. The Romans sacrificed to MAIA on the first of this month — on the 20th of which the sun enters the sign *Gemini*.

By the Saxons, it was called *Tri-Milki*, or *Tri-Milchi*; the juices of the young grass being then so nutritious that their cows yielded milk three times in the day.

May is depicted in antient representations, as a Youth with a lovely countenance, and clothed in a robe of white and green, embroidered with daffodils, hawthorns, and blue bottles. His head adorned with a garland of white and damask roses — holding in one hand a lute, and on the forefinger of the other, a nightingale.

Me was the old Cornish word for May; and we may reasonably conclude, from the obvious corruption in the Cornish dialect, of the Roman

titles of the months, that they were more generally used in this island, than Saxon appellatives.

June.

It has been said by some writers that the name of June is derived from *Junius*, or *Junioribus*—a compliment alleged to have been paid by ROMULUS to the *younger* branches of the Roman Legislature. In like manner MAY, or MAIA, was upon the same principle, supposed to be derived from *Majores*, out of compliment to the *elder* branches of the Legislature. But as the titles of these months, are precisely those of the *Alban* or *Latin* Calendar—established long antecedent to the reign of Romulus—it were difficult to admit the propriety of that conjecture.

Others derive the name of June, from JUNIUS BRUTUS, who began his Consulship in this month; but the same difficulty presents itself, as in the derivations from *maiores*, and *junioribus*—the name having been applied to *June*, for many centuries before the time of JUNIUS BRUTUS. It is probable that Brutus might rather have chosen this month, from the coincidence of the names for the commencement of his Consulship, than that the name of the month should have been derived from that event.

JUNO is made by OVID, expressly to assert, that the name of JUNE was given to this month out of reverence to herself; and in truth—when we consider the period at which the name may

have been given by the Albans or Latins;—this appears by far the most probable, and indeed natural etymology.

Sere-Monath, dry month, and before that, *Weyd-Monat*, were the names of *June* among the Anglo-Saxons. They gave it the latter title,

“Because their beasts did then *weyd* in the meddowes, that is to say, goe to feed there; and hereof a meddow is also in the Teutonick called a *weyd*, and of weyd we yet retain the our word *wade*, which we understand of going thorow watry places, such as meddowes are wont to be.”

The ancients represented this month by a young man clothed in a mantle of dark grass-green colour, having his head ornamented with a coronet of *Bents*, *King-cobs*, and *Maiden-hair*; bearing on his arm a basket of summer fruits; and holding in his left hand, an eagle. In his right hand he bears the sign *Cancer*, which the sun enters on the 22d, at the summer solstice, when that orb is apparently stationary, before it begins to recede. The retrograde motion of this luminary, which commences from that period, is typified by the sign of the Crab, whose motions are always either lateral, or retrograde.

Mercury, according to the Roman writers, presided as the tutelar Deity over this month.

July.

In the ALBAN Calendar this month, which is the fifth—but now the seventh, and containing 31 days—was called *Quintilis*. MARK ANTHONY altered it to *Julius*, out of respect to the

memory of his illustrious patron and friend, CAIUS JULIUS CÆSAR.

JULY, is usually depicted as a strong, robust man; with a swarthy, sun-burnt face, nose, and hands, eating cherries or other red fruit; and clothed in a jacket of a light yellow colour, to the girdle of which hangs a bottle. His head is surrounded with a garland of centaury, and thyme. On his shoulder he bears a scythe; and at his side stands *Leo*—the sun entering that sign on the 23d of the month, during which the heat is generally more violent, than at any other season of the year.

JULY was called by our Saxon ancestors

"*Heu-Monat*, or *Hey-Monat*, that is to say, *Hay-Moneth*, because therein they usually mowed and made their hay harvest; and also *Mead-Monath*, from their meads being in their bloom."

August,

Which is now the 8th month, and contains 31 days — was, in the Alban Calendar the 6th, and thence called *Sextilis*.

After AUGUSTUS CÆSAR had rectified the error committed by the *Pontifex Maximus* in the *Julian Calendar* — which has been already noticed under that head — AUGUSTUS gave his own name to this month.

It was at first proposed to alter the name of *September*, from the Emperor's having been born in that month; but the Senate, after much deliberation, formally decided in favour of *Sextilis*,

for the following reasons, as detailed by MACROBIUS :

"As it was in the month hitherto called *SEXTILIS*, that the emperor CÆSAR AUGUSTUS took possession of his first consulship; that he celebrated three triumphs; that he received the oath of allegiance of the legions that occupied the *Janiculum*; that he reduced EGYPT under the power of the Roman people; that he put an end to all civil wars; it appears that this month is and has been a most happy month to this empire; the senate therefore ordains, that this month shall henceforth be called *AUGUSTUS*."

The month *Sextilis*, was therefore called *Augustus* — a Title conferred upon OCTAVIUS CÆSAR, when the sovereign power was finally conferred upon him by the Senate:

AUGUST, was called by the Saxons "ARN MONAT (more rightly BARN MONAT) intending thereby, the then filling of the barns with corn." It was also called PEOD, and afterwards WEOD-MONETH — terms nearly synonymous.

The Saxon word PEON, expresses a *full covering* or *cloathing*, and was used in that sense, as alluding to the corn with which the ground was then covered. From WEOD — derived from PEOD — comes the modern word *Weed* — of the etymology of which, there is a striking illustration in an expression yet in common use, when speaking of a *Widow* — whose mourning garments, or *close coverings*, are called her "*Weeds*." Some authors contend, that WEOD-MONATH is merely indicative of the luxuriant growth of Weeds in that month; and it is even asserted by others, that the Saxons when they gave it this title, expressly called *September* their harvest month.

"In English, when a man has been successful, we are accustomed to say, "*he has made his Harvest*;" but in French, the expression is, "*he has made*

his August." From this idiomatic expression of the French, (and which is of great antiquity) it might seem, that August, at least in that country, was anciently deemed the harvest month.

What is called the *Harvest Moon*, is in the Month of *August*; and in the Drawings found in the Saxon Calendars yet extant; AUGUST is characterised as a carter, standing near a loaded cart of corn. In later times, *Mowers* were emblematic of the month. But still nearer to the present day, (though yet of antient date) August was delineated as a young man, with a fierce countenance, dressed in a flame-coloured garment, crowned with a garland of wheat, and bearing a victim. On his arm, is a basket of summer fruits, and through his belt, is stuck a sickle.

The sun enters the sign *Virgo*, on the 23d of this month.

September.

This month stood the 7th in the *Roman Calendar*, as its name imports, until the reign of NUMA POMPILIUS; who, forming what were called the *supplementary days* into two months—which he called JANUARIUS, and FEBRUARIUS—September became the 9th month of the year, as it remains at this day.

The word *September*, is compounded of *Septem*, *Seven*, and a contraction of *imber*, a shower of rain—the wet season usually commencing at this period of the year.

Attempts were made by the Roman Senate,

during many successive reigns of the Emperors, to change the name of this month. TIBERIUS, when pressed to permit the adoption of his name, in place of that of September, declined, with affected modesty, the proffered honour. But DOMITIAN, the twelfth of the *Cæsars*, afterwards changed it to *Germanicus*, in commemoration of his pretended victory over the *Catti*, a people of Germany. It does not appear, indeed, that the alteration was permanent; for we afterwards find the name of this month changed to *Antoninus*, out of respect to ANTONINUS PIUS.

By COMMODUS, it was altered to *Herculeus*—the surname which he assumed, in consequence of his pretended descent from JUPITER. Finally, TACITUS proposed to substitute his name for this month; but his reign continuing only six months, that purpose was not carried into execution. It is remarkable, that *September* should have survived the mandates of so many despots, while the names of JULIUS and AUGUSTUS were substituted for the months *Quintilis*, and *Sextilis*, without the slightest opposition. This may, however, tend to shew the superior veneration in which the talents of JULIUS, and AUGUSTUS CÆSAR, were held beyond those of their degenerate successors to the Empire of the World.

September, was named by the antient Saxons *Gerst-monat*,

“For that barley which that *moneth* commonly yeelded was antiently called *Gerst*, the name of barley being given unto it by reason of the drinke therewith made called *beere*, and from *beerlegh* it came to *berlegh*, and from *berlegh* to *barley*: so in like manner *beerheym*, to wit, the overdecking or covering of beere, came to be called *berham*, and afterward *barne*, having since gotten I wot not how many names besides. This

excellent and healthsome liquor *beere*, antiently also called *ael*, as of the Danes it yet is (beere and ale being in effect all one), was first of the Germans invented, and brought into use."

The Saxons, subsequently called it *Hærfest monath*, or harvest-month, but they changed the original title of *August*, (which *before*, alluded to the harvest) to *weod* or *weed* month. *September*, was then depicted as a *Vintager*, whereas before that alteration, it was characterized by a *boar-hunt*.

In other paintings, this month is represented as a man in a purple robe, and adorned with a coronet of white and purple grapes; in his left hand, a small bundle of oats, and in his right a *cornucopia* of pomegranates and other fruits, together with a balance — emblematical of the sign *Libra*, which the sun enters on the 23d of this month, at the autumnal Equinox.

After the establishment of Christianity, *September*, was called *Hilig monath*, or holy month, in reference to certain religious ceremonies.

October.

The name of this month is derived from the Latin *Octo*, eight, and *imber*, a shower of rain, being the 8th month in the *Alban* Calendar, and in that of *ROMULUS*. It became the 10th in those of *NUMA*, *JULIUS*, and *AUGUSTUS*, as it now remains. Since the time of Augustus, it has comprized 31 days.

Like September, this month underwent some temporary changes of name; as *Faustinas* in

honour of the amiable FAUSTINA wife of ANTONINUS PIUS; *Domitianus*, from DOMITIAN; and *Invictus*, in allusion to the boasted skill in athletic exercises, of the tyrant COMMODUS.

The Saxons called *October*, *Wyn moneth*, or wine month;

“And albeit they had not antiently wines made in Germany, yet in this season had they them from divers countries adjoining;”

also *Winter-fyllith*, from the winter approaching with the full moon of that month.

In some very old Saxon Calendars, *October* is depicted as a husbandman carrying a sack on his shoulders, and sowing corn — expressive of this season being a proper time for that important labour. In others, *hawking* is the emblem; and in those of more modern times, a man clothed in a garment of the colour of decaying leaves, with a garland of oak branches, and acorns, on his head. In his left hand, is a basket of chesnuts, medlars, services, and other autumnal fruits; and in his right, the zodiacal sign Scorpio, which the sun enters on the 23d of the month.

November.

Our Saxon ancestors called this month, which contains 30 days, “*Wint-Monat*,” that is,

“*Wind Month*,” whereby we may see that they were in this season of the year made acquainted with the blustering Boreas; and it was the antient custom for shipmen then to shroud themselves at home, and to give over sea-faring (notwithstanding the littleness of their then used voyages) until blustering March had bidden them well to fare.”

NOVEMBER, although with us the 11th month, is derived from NOVEM, *Nine* — the place assigned to it in the *Alban Calendar* — and *imber*, a shower of rain.

In the infancy of agriculture, artificial pasturage, by the drying of grass into hay, was unknown; hence it became necessary when the natural herbage failed, to kill and salt the flesh of those animals destined for winter food. To this circumstance is attributable, the name of *Blot-Monath*, which November also bore, as being the season in which oxen, sheep, and hogs, were slaughtered, and afterwards salted down, for consumption during the winter months. During the existence of the feudal system, when every nobleman maintained a little army of retainers, and dependants, the quantities of winter provision prepared in the *Blot* month, was enormous. The landlord of the *elder* SPENCER in 1327 — even so late as the month of May, when the necessity for resorting to salted provision, must have been almost past for that year — consisted of “the carcasses of 80 salted Beeves, 500 Bacons, and 600 Muttons” — the mere reliques of his winter provision.”

But notwithstanding the imperfect state of agriculture in those days, feasting was carried to an excess of extravagance, that might almost induce a doubt of the veracity of ancient historians. Of the many instances recorded of sensual enormity, the most outrageous, and incredible, is that of RALPH, *Abbot* of *St. Augustine's*, who is asserted to have expended 43,000*l.* on a *repass* given at his installation!! At the wedding tables of powerful barons, 30,000 dishes have been served up in several instances.

At one meeting—which lasted indeed several days—there were consumed, 60 fat Oxen, 400 Swans, 2000 Geese, besides Seals and Porpoises and other Fish, with 28,000 Tarts and Custards. At a single breakfast, have been devoured six fat oxen; and at some *remarkable* periods of festivity, *mills* were employed to grind *Spices*—brought overland from India—while *wells* were kept constantly replenished with wine during three successive months!

The Coronation Dinner of Edward the Third, is known to have cost 40,000*l.*—an enormous sum, when the relative value of money is considered. That monarch, to repress these excesses, passed a species of sumptuary law, which appears however to have been disregarded; for LIONEL of Clarence, afterwards, at his marriage, gave an entertainment of *thirty-six* courses—the fragments alone of which, satisfied upwards of 1000 persons!

From documents, of which the authenticity, and accuracy, cannot be reasonably impeached, the clergy, appear to have been eminently conspicuous for this species of depravity.

The destruction of 1000 *Egrettes*—a bird of the *heron* kind—at one entertainment given by Archbishop Neville, is said to have extinguished the breed of that beautiful species of bird in this island. Such was the habitual luxury of the clergy, that we find many instances of monasteries, where 17 dishes, dressed with spices and rich sauces, were served up daily; and others, of monks, formally complaining against their abbots for depriving them of *three* out of *thirteen* dishes.

There is yet extant an account of 400*l.* paid for almond milk at one religious house!

On the continent of Europe, the excesses of the clergy, surpassed even those of this country. In France, a popular preacher even had the impious effrontery, to deliver from the pulpit, a petition of the *pheasants, partridges, and ortolans*, of which the prayer was, that they might be eaten by the Clergy alone, "so that being incorporated with their glorious bodies they might be raised to Heaven, and not go with infamous *deodorers* to the infernal regions."

BULWER, an English physician of the 16th century—who held "the luxurious tyranny of the belly" in proper contempt—has given the following quaint instructions to all practitioners in the science of gormandizing, in his treatise styled "*ANTHROPOMETAMORPHOSIS.*"

"Stridor dentium,
Altum silentium,
Stridor gentium."

Which has been ludicrously translated,

"Work for the jaws,
A silent pause,
Frequent ha-hahs."

BULWER adds, that discourse is thus *adjourned* "until the belly be full, at which time men are better at leisure, and may more *securely* * enter upon table talk."

The custom of salting meat for winter consumption, was once universal in this island; and

* In the family of the great Sir Thomas More a servant always was employed in reading during meal-time, "there being no security in conversation before serving-men." Our facetious author, therefore, appears to have had a double meaning in his allusion to *security* in table-talk.

throughout all the nations on the continent of Europe. It is still practised in the Highlands of Scotland, as indeed it was in many other parts of that antient kingdom, so recently as the commencement of the last century. We have even yet, our Martlemass, or Martinmass beef — cured about the festival of St. Martin. In this, and the preceding month, hogs are usually slaughtered, and in Spain they have the proverb, “his Martinmass will come, as it does to every hog.”

To the disuse of salted meats, as constant food during the winter, added to the general consumption of vegetable productions, is ascribed, the extirpation throughout almost all Europe, of that loathsome disease the Leprosy. It is probable, that the introduction of linen, tea, and tobacco, may have also contributed in no small degree, to the extinction of a disorder, for which, during many centuries, there was neither cure nor even relief.

The Emperor COMMODUS, made several ineffectual attempts to change the name of this month; and “the Roman Senators, for whose mean servilities TIBERIUS it is said often blushed, wished to call November, in which he was born, by his name, in imitation of Julius and Augustus Cæsar: but TIBERIUS absolutely refused, saying, ‘What will you do, Conscript Fathers, if you should have 13 Cæsars?’”

November, was represented as a man clothed in a robe of changeable green and black — *Shot* coloured — his head adorned with a garland of olive branches and fruit. In his left hand holding turnips and parsnips; and in his right the sign *Sagittarius* or the *Archer*, which the sun

enters on the 22d of this month. *MUSÆUS* is recorded to have invented the sign *Sagittarius*, out of respect to *CHIRON*, the *Centaur*, who was the most expert of archers — the inventor of *Botany* — and profoundly skilled in medicinal, and *chirurgical* operations — whence the latter term as applied to the practice of a surgeon.

December.

Like the three preceding months, this still retains its original name. Its etymology is, *decem*, ten, signifying its antient situation in the Calendar, and *imber*, a shower of rain. The number of days comprized in this month — after various alterations — was finally settled by *AUGUSTUS*, at 31, as at the present time.

The parasites of the Emperor *COMMODUS*, disgraced December for some time, by the title of *Amaxonius*, a surname assumed by that profligate prince, out of compliment to a courtesan, habited in the garb of an *Amazon*.

VERSTEGAN observes, that

"Some of the Germans, in their several provinces, did somewhat vary from the others in some of the moneths' appellations; and our ancestors came in time to leave these their old insignificant names, and to take and imitate from the French the names by us used."

Hence is explained, the cause of the trifling variation between the Dutch names of the months (see page 19) and those of the Saxons who settled in England; and of our finding *December* called, in some of the Saxon authors, *Guili*, and *Aerra Geola*, terms expressive of the sun, then *turning* his glorious course.

This month is represented as an old man, with a grim countenance, covered with furs, and several caps on his head, surmounted by a Turkish turban, his nose red, from which and his beard hang *icicles*; on his back is a bundle of holly and ivy, and in one of his hands, which are in furred gloves, the *Goat*, emblematical of the sun's entrance into the tropic of *Capricornus*, on the 22d of this month.

Week.

This division of Time is of the highest antiquity, being sanctioned by the most ancient and unimpeachable of all authorities—THE HOLY BIBLE. (From the sublime description in the first Book of *Genesis*, we learn, that THE ALMIGHTY having, in *six* days, completed the stupendous work of Creation, rested from His labor on the *Seventh*. A period of Time was thus denoted, which, during the successive ages of the world, has been observed by a great proportion of mankind—and invariably by such nations as are blessed with a knowledge of the sacred writings.)

The *Hebrews*, imitating the example of the Deity, marked their Time, by *Septenary* computation; which they did not confine to the sabbatic period only, having also their *weeks of years*, which consisted of *seven* years—and their *weeks of seven times seven years*, at the expiration of which, they held their *Jubilees*.

It is conjectured, that the *week* was adopted by the *Assyrians, Egyptians, Arabians, Persians*, and most of the antient oriental nations, from the *Hebrews*.

Some authors, however, assert the septenary computation to have had "its origin from the "four quarters or intervals of the moon, the "changes or phases of which, being about 7 days "distant, gave occasion to that division." That the principle may have been confirmed, by observation of the coincidence in the revolutions of that planet, with the weekly division of Time, is not inconsistent with probability; but it were difficult to admit this argument, as being of sufficient weight to overturn the immemorial opinions of mankind, regarding the origin of this ancient division of time.

It is remarkable, that although we borrowed from the Romans their methods of computing and registering time, they did not, until after the reign of THEODOSIUS, adopt the septenary computation of days. The division of their Calendar was at one period *octonary*, and at another, the days were reckoned by *nomes*.

Week is of Saxon origin, WROC, Sax. WEEK, Belg. WEEKA, Sax. WEC, Bo. WIC, Pol. VEEK, Dal. WICK, Goth. This word, though now expressive of only 7 days, signifies an *order or series, generally*.

Day.

In the ordinary acceptation of this word, we understand that period of the earth's revolution

on her axis during which it is *light* — in opposition to that division when it is *dark*, and which is called *night*. In its more enlarged sense, a *day*, comprehends that space of Time, in which the earth performs one rotation on its axis — and this is called *Nychthemeron*, as comprehending both night and day. It is humourously remarked by Dr. Armstrong, that besides the partial eclipses marked in our Almanacs, we have every year, 365 total eclipses of the sun, by the daily alternations of light, and darkness!

The sub-division of days into *Civil*, *Natural*, *Political*, *Artificial*, *Astronomical*, and *Ecclesiastical*, has occasioned much confusion; for while astronomers called the *natural* day in chronology, *artificial*, they term the *civil* days of the chronologers, *natural*. An *artificial* day is now generally understood to begin with the rising, and end with the setting of the sun. In astronomical references, the day with the night included, is called *Nychthemeron*. When applied to the general purposes of life, it is called the *civil*, *political*, or *natural* day.

In different parts of the world, the *artificial* day is of unequal duration — with us it varies with every revolution of our planet. This, is not the case with the *civil* day, which is always of (nearly) equal length. Commencing at midnight, twelve hours are counted to noon — and the twelve remaining hours, comprehending what are termed afternoon, evening, and a part of the night, complete the 24 again at midnight — a mode of computation derived from the Romans.

The MAHOMETANS, reckon from Evening twilight. The ITALIANS, begin their *first* hour at

sunset, and count forward without intermission through the whole 24 hours. In some parts of Germany the hours are reckoned after this manner, which they distinguish by calling them *Italian hours*. Although this method of counting the 24 hours in one unbroken series may perhaps be considered as more rational than their division into two equal portions, it is remarkable that *Italy*, departing from the custom of her ancestors, should have adopted a computation which is at variance with the other nations of Europe. By the commencement of the day at sunset an inconvenience naturally occurs, from the daily variation of that period. To remedy this they are constrained to adopt the clumsy expedient of shifting noontide by quarters of an hour, which are regularly noted at the proper intervals in their almanac. Thus, noon is marked as beginning at 16, or 19 o'clock, &c. according to the season of the year, and the period of true time. But for this, there would be a variation at noon of three hours between the longest day of summer and the shortest of winter.

What is now termed *noon* — the period at which the sun attains the meridian — was antiently the 9th hour, answering to three o'clock in our afternoon. At that hour, according to the primitive regulations of the Christian Church, the song always began. But, as on fasting days, no refreshment could be taken until the *noon song* had been chaunted, it has been *suspected*, that the alteration of the hour of noon from 3 to 12, originated in the disinclination of the priests to protract their fast to so late an hour.

The word *nuncheon* — corrupted to *luncheon* — signifies in strictness *noon song* ; at which time it was permitted to eat: although with us, it has degenerated into a slight repast in anticipation of the substantial meal, dinner. In some parts of Yorkshire, *nooningscaup* is the term for luncheon, and is supposed to be another corruption of noon song. But it must be confessed more to resemble *nooningscup*, as indicative of the cup of drink usually allowed to labourers at that hour.

The *ecclesiastical* day, begins at midnight throughout the Papal dominions; and all the ceremonies of the Catholic church, are governed by that computation.

It is not difficult to trace the etymology of Day. From the *Dies* of the Romans — derived from *Dii*, the Gods — our Saxon ancestors formed *Dæg*, whence comes the modern word Day — expressed *De*, in the antient Cornish language.

Sunday.

This day — the first of the week among Christians — has three denominations. The *Sabbath*, as a day of rest in pursuance of the divine Commandment — the Lord's Day, as being that on which the Apostles met, to offer up praises and thanksgivings to the Lord — and Sunday, in compliance with long-established custom. It is observed by Christians, as a solemn Festival in memory of the *Birth*, and *Resurrection* of our

Saviour, and the *descent* of the *Holy Ghost* upon the Apostles on that day. But although we still retain the *name of Sabbath*, even in our public Statutes, the application of the word is incorrect, inasmuch as it refers to the *first* day of our week, and not to the *seventh*, which is the Sabbath of the *Hebrews*, and religiously observed by that people to the present time.

An oversight of ARCHBISHOP CHICHELEY in the year 1415, afforded the Jews a temporary triumph — that prelate having published an ordinance prohibiting the Barber Surgeons from opening their Shops “on the *Lord’s Day*, namely the “*Seventh* day of the week, which the Lord blessed “and made holy, and on which after his six days “works he rested from all his labour.”

(The regular celebration of the *first* or LORD’S DAY, was established by a Decree of CONSTANTINE the Great, in the year 321; but the country people were not prohibited from pursuing their agricultural, and other necessary labours.) For some time previous to the reign of that Emperor, the *Christians* not only observed the *first* or *Lord’s Day*, but also the Sabbath of the *Hebrews*, out of respect to the converts from Judaism.

(In the reign of THEODOSIUS THE GREAT, the observance of the Lord’s Day was more generally enforced — all public shews being prohibited on the Lord’s Day. That decree was not only confirmed by THEODOSIUS the younger, but extended to all the people of his empire, whether Jews or Pagans; and when the anniversary of his inauguration happened on a Sunday, the celebration of that event was deferred until the following day.)

(A Council of the Fathers in 517, decreed that the custom of hearing particular causes—such as those regarding the emancipation of slaves, &c.—on a Sunday, should be discontinued.)

(In 538, the Council of Orleans prohibited every kind of labour on the Lord's Day, and even the travelling with horses or otherwise—whether for purposes of health, or procuring food.

(About the year 940, severe penalties were imposed by king **ÆTHELSTAN**)—in whose reign the Scriptures were translated into the Saxon tongue—upon such as should presume to *traffic* upon Sunday.)

King **EDGAR** in 960, directed the holy observance of Sunday, from three o'clock of the afternoon of Saturday, until day-break on Monday.

Fairs, and Markets, were forbidden by Henry the Sixth to be held on Sunday—except four in Harvest time.

CHARLES the First, forbade all persons from going out of their parishes on Sunday, for any sport whatever; and prohibited Bull and Bear Baiting, Plays, &c.

Amidst the fanaticism which prevailed during the **USURPATION**, the Puritans affected to treat every day as the Lord's Day; and upon that principle, held it superfluous to distinguish it by any peculiar observance. The Sabbath was not however *prohibited* by Law, as we have since seen it, by the *soi-disant* **REGENERATORS** of **FRANCE**.

After the **RESTORATION**, a fresh prohibition was issued against working on Sundays; and fines were directed to be imposed on those who should sell any goods on that day—*Meat* in *public houses*, and *Milk* excepted.

Since that period, many salutary laws have been passed for the more strict observance of Sunday — which from a remote period of Christianity, has at all times been directed to be kept with reverence. Such indeed, is the respect in which the day is held by the Constitution of England, that no legal procedure can be had, or any civil process executed on Sunday. The execution of the law is wholly suspended on this day — except in criminal cases, which by affecting society at large, are supposed to admit of no delay.

Could example produce that devout and rational observance of Sunday, which it has so long been the object of our Legislature to enforce — the strict attention of our excellent, and beloved Sovereign, to the religious obligations of this day, might supersede the necessity of prohibitory laws. By the conduct of the illustrious, the powerful, and the wealthy — that of the inferior classes of society, has been governed to a certain extent, in every age and nation. What then must be the importance of an example, so conspicuous for the practice of every religious and moral duty, as that placed before the eyes of a loyal and affectionate people, by the illustrious Monarch of this kingdom?

(From the dedication of this day to the *Sun*, it was called by the ROMANS, *Dies Solis*. Hence, the Saxon name *Sunnan Dæg*, or Sun's day.) The emblematical representation of the Saxon idol of the Sun, was

—“ Like a half-naked man set upon a pillar, his face as it were brightened with gleames of fire, and holding, with both his arms stretched out, a burning wheele upon his breast; the

-wheele being to signify the course which he runneth about the world, and the fiery gleames and brightness the light and heat wherewith he warmeth and comforteth the things that live and grow."

Of the many errors of superstition, that of the adoration of the Sun by mankind, is probably the most antient, and has been the most universally prevalent. Nor can it be deemed unnatural, that to the untutored mind of man in the rude ages of ignorance—the splendour of that glorious orb, should have induced the erroneous opinion, of his being the Supernal power presiding over nature.

The idea of the *nimbus*, or rays—vulgarly called a *Glorie*—which generally surround the Heads of Christ, the Virgin, and other sacred personages in pictures, was probably derived from the brilliant rays emanating from the body of the sun—and visible at the rising and setting of that luminary.

Antiently, every Sunday throughout the year had its particular title, taken from the *Mass* of the day; and we still retain those of *Reminiscere*, *Oculi*, *Lature*, and *Judica* in Lent. In the Romish Church they are divided into two classes, in the first of which are *Palm*, *Easter*, *Advent*, *Quasimodo*, *Quadragesima*, and *Whitsunday*. The second class consists of the ordinary Sundays of the year.

Monday.

(This day — the second of the week — was dedicated by our Saxon ancestors to the adoration of the Moon, from which circumstance it was called MOON-DAY, MOONE-DAY, or MONAN DÆG.)

The form of the idol by which this day was personified, is described by an antient writer

“as very strange and ridiculous, for being made for a woman shee hath a short coat like a man; but more strange it is to see her hood with *such two* long eares. The holding of a moon before her breast may seem to have been to expresse what she is; but the reason of her chapron with long eares, as also of her short coat and pyked shoes, I doe not finde.”

Monday was also dedicated to the Moon by the Romans, who called it *Dies Lunæ, feria secunda.*

In all the Northern Languages, as well as in several of those of ASIA, the Moon is invariably of the *masculine* gender: while the Sun is so absolutely *femenine*, that they make that orb the *wife* of TUISCO.

Our English poets, SHAKSPEARE, MILTON, &c. have reversed the genders of the sun, and moon, as Mr Horne Tooke conceives

“by a familiar prosopopœia, because from their classical reading they adopted the Southern not the Northern mythology, and followed the pattern of their Greek and Roman masters.”

With the Romans the *sun*, according to their mythology, was the *husband* of the MOON, and in the reign of ANTONINUS, a general festival was held throughout the Roman empire to celebrate their union.

The *Earth*, and the *Moon*, are reciprocal planets, alternately illumining each other by reflection. When the moon appears at the *full*, we shew towards her a phase, such as a new moon appears to us. The appearance of the earth is *vice versa*, a perfectly illumined disk to the moon, when to us she appears to be entering her first quarter.

The distance by which these planets are separated, is calculated at 240,000 miles. This though to our conceptions, an immense space, is absolutely insignificant when compared with the distance of the other planets — and with reference to the *fixed stars*, scarcely within the limits of human calculation.

Although direct adoration of the sun, and moon, has now ceased in every part of Europe, we have yet remaining in this island, some faint traces of those antient superstitions. In many parts of England, it is still customary to ejaculate a *blessing* to the *new moon*; and in Scotland they superadd to the benediction a *courtesy*, which the women drop at the moment of utterance, as is customary in our Churches at the mention of Jesus Christ. Superstition in antient times, ascribed great influence to the moon. The slaughter of hogs, was invariably deferred until she was on the increase; and our forefathers cautiously awaited the arrival of that auspicious period, 'ere they ventured to shave down a corn, or pare the nails!

Tuesday.

By the Romans, this day — the third of the week — was dedicated to MARS, and thence called *Dies Martis, feria tertia*. Of the real etymology of Tuesday, considerable doubts have been suggested. (According to JOHNSON, it is derived from TUISDÆG, *Saxon* — and that word from *Tuv*, the Saxon word for MARS.) But the figure of the Saxon idol is not warlike; and many eminent authorities contend, that there is a much stronger analogy between the appearance and attributes of this idol, and the Roman MERCURY, than between those of MARS and TUISCO. Next to the sun, and moon, TUISCO was the most ancient, and important deity, of the Germans. He was represented as clothed in a garment of skins, according to the ancient garb of that country. If reliance may be placed on the following passage in VERSTEGAN, it should seem that the modern word *Dutch* is immediately derived from Tuisco.

“*Tuysco* or *Tuyscon* (says that author) was the father and conductor of the Germans, who, after his name, even to this day, doe in their own tongue call themselves *Tuytsh*, and their country of Germany *Tuytshland*, and the Netherlanders using herein the D for the T doe make it *Duytsh* and *Duytshland*.”

Wednesday.

Of the etymology of this word there is no doubt, it being obviously a contraction of WODEN'S DAY, or ODIN'S DAY, WODNES-DAG,

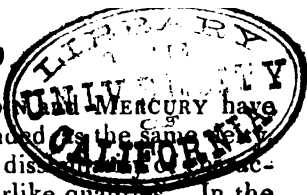
WODEN'S-DÆG, ODIN'S-DÆG, *Sax*: WONSDAG, *Ice.*: ODIN'S-DAG, *Swed*: WOENSDAG, *Low D.*

Among the Saxons ODIN, WODIN, or WODAN, was esteemed the god of battle. The idol of that name was usually represented armed — and with *skates* on his feet to denote swiftness.

According to the mythology of the North, he was a *Scythian* Prince, and leader of a band, who, escaping from the Roman army under POMPEY, atchieved the conquest of *Denmark, Sweden, Norway, Iceland*, and all the northern nations of Europe. Of this personage, so celebrated in the Northern mythology, Dr. HENRY gives the following account:

“*Odin* is believed to have been the name of the one true god among the first colonies who came from the East, and peopled Germany and Scandinavia, and among their posterity for several ages. But at length, a mighty conqueror, the leader of a new army of adventurers from the East, over-ran the North of Europe, erected a great empire, assumed the name of *Odin*, and claimed the honours which had been formerly paid to that deity. From thenceforward that deified mortal, under the name of *Odin* or *Woden*, became the chief object of the idolatrous worship of the Saxons and Danes in this island, as well as of many other nations. Having been a mighty and successful warrior, he was believed to be the god of war, who gave victory, and revived courage in the conflict. Having civilized, in some measure, the countries which he conquered, and introduced arts formerly unknown, he was also worshipped as the god of arts and artists. In a word, to this *Odin* his deluded worshippers impiously ascribed all the attributes which belong only to the true God; to him they built magnificent temples, offered many sacrifices, and consecrated the *fourth day* of the week, which is still called by his name in *England*, and in all the other countries where he was formerly worshipped. Notwithstanding this, the founders of the whole of the kingdoms of the Anglo-Saxons *Heptarchy*, (as indeed was the boast of all the powerful leaders of the Northern nations), affected to derive their descent from *Odin*.”

WEDNESDAY was dedicated by the Romans to MERCURY, whence it was called *Dies Mercurii*,



seria quarta. Hence ODIN and MERCURY have been frequently confounded as the same deity notwithstanding the total dissimilitude of character between them as to warlike qualities. In the cultivation of the arts of peace, and as being alike patrons of arts and inventions, there is indeed an agreement of character, which may have led to an identification, in other points, wholly unnatural.

Thursday.

is the fifth day of the week, and was dedicated to THOR, a son of Odin and of *Fria* or *Friga*. It is derived from THURESDEG, THURSDÆG, THORSDEG, *Saxon*, DONNERSTAG, *Old Teutonic*, DANDERSDAGA, *Dutch*. The "THUNDERER's Day."

"The idol *Thor*, who was not only served and sacrificed unto of the ancient Pagan Saxons, but of all the Teutonic people of the Septentrional regions, yea, even of the people that dwelt beyond Thule or Island; for in Greenland was he knowne, and adored; in memory whereof a promontory, or high point of land lying out into the sea at the said promontory, doth yet bear his name; and the manner how he was made, his picture doth declare. This great-reputed God, being of more estimation than many of the rest of the like sort, though of as little worth as any of the meanest of that rabble, was majestically placed in a very large and spacious hall, and there set as if he had reposed himself upon a covered bed. On his head he wore a crown of gold, and round in a compass above, and about the same, were set or fixed twelve bright burnished golden starres. And in his right hand he held a kingly sceptre. He was of the seduced pagans believed to be of most marvelous power and might; yea, and that there were no people throughout the whole world, that were not subjected unto him, and did not owe him divine honour and service. That there was no puissance comparable to his. His dominion of all others most farthest extending itself, both in heaven and earth. That in the aire he governed the winds, and the

cloudes; and being displeased, did cause lightning, thunder, and tempest, with excessive raine, haile, and all ill weather; But being well-pleased, by the adoration, sacrifice, and service of his suppliants, he then bestowed upon them most faire and seasonable weather; and caused corne abundantly to growe; as all sorts of fruits, &c. and kept away the plague, and all other evill and infectious diseases. — Of the weekly day which was dedicated unto his peculiar service, we yet retaine the name of Thursday, the which the Danes and Swedians doe yet call Thors-day. In the Netherlands it is called *Dandersdagh*, which being written according to our English orthography, is *Thunders-day*, whereby it may appeare that they anciently therein intended the day of the God of *Thunder*: and in some of our old Saxon bookes I find it to have been written *Thunres-Deag*: — So as it seemeth that the name of *Thor*, or *Thur*, was abbreviated of *Thunre*, which we now write *Thunder*."

In *Lapland*, this idol was formed of the stump of a tree, on which was carved a man's head, with pieces of flint and steel stuck in it, to enable him to strike a light. A hammer, and also his bow and arrows, were placed near him, with which he was supposed to drive off evil spirits.

At the *Winter Solstice*, a festival was celebrated by most of the Northern nations, in honour of this deity, under the title of *Juul* or *Yuul* — as is particularly explained in the *Clavis Calendaria*, under the heads *LONGEST DAY*, and *CHRISTMAS DAY*.

This festival — designed to propitiate the deity for a favourable year — resembled that of the *Saturnalia* at Rome in licentious excess; which was not only tolerated, but even encouraged, as conducing to obtain the protection of a being, universally esteemed by those rude nations as the most powerful mediator of mankind.

The close resemblance of the supposed attributes of the "THUNDERER THOR," to those of the "THUNDERER JUPITER," has led to a conjecture

of their actual identity, though worshipped under different names.

With the Romans, *Thursday* was called *DIES JOVIS feria quinta*; and the name of this day in French, *Jeudi*, is evidently a corruption of the Latin, adapted to the construction of modern languages — *JEU-DI, Anglice, JOVE's DAY.*

Friday.

The name of this day — the sixth of the week — is supposed to be derived from *FREA* or *FRIGA*, the wife of *Odin*, *FRIGEDAG, Sax. FRIGDAG, Dan. FREITAG* or *FREYTAG, Teut. FRYDAG, Belg. FRIGA's-DÆG. Sax.*

FRIGA was the mother, as *ODIN* was the father, of all the pagan divinities — which, however, infringes upon the character ascribed to *HERTHUS*, or “*Mother Earth*,” the reputed “*Mother of the Gods*.”

VERSTEGAN alleges that this idol

“represented both sexes, as well man as woman, &c. In her right hand she held a drawn sword, and in her left a bow, signifying thereby that women, as well as men, should in time of need be ready to fight. Some honoured her for a God, and some for a Goddess, but she was ordinarily taken rather for a Goddess than a God, and was reputed the giver of peace and plenty, as also the causer and maker of love and amity.”

The union of the “*SUPREME BEING*” with the “*EARTH*” has been the universal belief of heathen nations.

VENUS, to whom Friday was dedicated by the Romans — as their title *DIES VENERIS, feria sexta*, indicates — possessing many of the attributes ascribed by the Saxons to *FRIGA*, has been con-

jectured to have been the prototype of that divinity. But FRIGA was also adored as the "*Queen of the Gods*," and hence bore a nearer resemblance to the character of JUNO. It is a more probable conjecture that FREYA—an attendant upon FRIGA, and worshipped by the Saxons as the "*Goddess of Love*"—was the VENUS of the Northern nations.

Saturday.

With the Saxons this day—the last of the week—was called SEATER-DÆG, from their idol *Seater*. By VERSTEGAN, who gives the following description of this deity, he is also called CRODÖ :

"He was leane of visage, having long haire, and a long beard; and was bare-headed, and bare-footed. In his left hand he held up a wheele, and in his right he carried a paille of water, wherein were flowers and fruites.—His long coate was girded unto him with a towel of white linnen.—His standing on the sharpe finns of a fish (the perch) was to signifie, that the Saxons, for their serving him, should passe stedfastly, and without harme in dangerous and difficult places.—By the wheele was betokened the knit unity and conjoined concord of the Saxons, and their concurring together in the running one course.—By the girdle, which with the wind streamed from him, was signified the Saxons' freedom.—By the paille with the flowers and fruits, was declared, that, with kindly raine he would nourish the earth, to bring forth such fruites and flowers."

(The Romans called this day—in honour of SATURN—DIES SATURNI, *feria septima*; and SEATER and SATURN have been supposed to be the same: but as an antient writer remarks, it is doubtful)

—“ whether SEATER, alias CRODO, was *mistaken* for Saturnus, not in regard of any saturnicall quality, but because his name sounded somewhat neere it, and his festivall day fell jump with that of Saturne.”

(That the two *first* days of the week were dedicated by the *Saxons*, as well as by the *Romans*, to the worship of the SUN and MOON, is indisputable.) From the superior splendour, and apparent magnitude of those orbs, to the inhabitants of our planet, they naturally became the primary objects of adoration with all untaught nations. Of this we have a strong corroboration, in the superstitions of the various nations inhabiting countries discovered by modern navigators. Throughout the vast Continent of *America* — whether amongst the various tribes of Indians in the *North*, or in the polished, and splendid Empires, of MEXICO and PERU — the *sun* and *moon* have invariably been found objects of adoration. The hypothetical suggestion of a communication between the Continents of Asia, and America, does not indeed absolutely preclude a *possibility* of intercourse by that route, at some remote period, between the natives of Europe, and America.

But the worship of the Sun and Moon, by the natives of those numerous islands which have been discovered since the voyage of COLUMBUS, may be deemed conclusive of the universality of this superstition, with all nations, in an early stage of society.

For human ingenuity can suggest no possible *hypothesis* upon which to found even a conjecture, that the inhabitants of islands separated thousands of miles from any part of either the old, or the new continent, can have derived their religious opinions from the Romans — to whom that impor-

tant secret of nature, the mariner's compass, was never unfolded!

The coincidence between the idols of the Saxons, and the deities of the Romans, to which the five remaining days of the week are dedicated—though not less striking, is not so direct, as the instance of the *Sun* and the *Moon*. But although those luminaries, as has been observed, are found *primary* objects of adoration with all savage nations—it is no less certain, that the planetary orbs, and all the several constellations of the firmament, though they may be *secondary* in importance, have yet been the actual objects of worship.

Equally ambitious of arrogating to themselves an universal ascendancy of opinion, as of power over mankind—the Romans, affected to consider the superstitions of the many rude nations they had conquered, as imitative of their mythology. And this idea, it has been remarked, “perhaps some of the Germans, for their idols’ more honour, were afterwards content to “allow.” Our Saxon ancestors have, nevertheless, transmitted their own *appellations of the days*, in preference to those of the Romans; although they retained the Roman *titles of the planets*, from which the Roman days received their names.

Hour.

An HOUR is the *twenty-fourth* part of a mean natural *day*—or of that period, in which the *earth* makes one complete diurnal revolution on

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its axis. This is shewn by clocks, and watches, accurately regulated to true time. But the division of a *solar* day into twenty-four equal parts, will not always give the hours of precisely equal length. The solar day, is computed by the sun's daily return to the meridian. But from the obliquity of the ecliptic, there is at certain points an inequality in the apparent motion of the sun, which arrives at the meridian — sometimes before, and sometimes after true time. This difference between *solar* time, and *true* time, is marked in the almanac, on the days when there is any variation, *clock slow*, or *clock fast*, with the number of minutes and seconds, as the case may be, meaning — that the sun is *sooner* or *later* at the *meridian* on those days, than a *clock* which keeps true time.

This inequality was known to the Romans, who were, however, unable to apply that knowledge, to the regulation of their *clepsydræ* to solar time. The Roman hour, consisted of a 12th part of the day, computing from sun-rise, to sun-set. They had, therefore, *summer* hours and *winter* hours — the former, consisting of 1-12th part, of about *fifteen* hours — and the latter, of 1-12th part, of only about *eight* hours. The ordinary military step of the Roman legions, was at the rate of 20 miles in five summer hours — and at the quickest pace, 24 in the same space of time.

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The following Equation Table, adapted to the second year after every Leap-year — and thereby taking the medium — shews to the nearest full minute, how much a clock should be faster, or slower, than an accurate sun-dial ; viz.

	<i>Equation in Minutes.</i>			<i>Equation in Minutes.</i>	
January	1	4	August	10	5
	3	5		15	4
	5	6		20	3
	7	7		24	2
	10	8		28	1
	12	9		31	0
	15	10	September	3	1
	18	11		6	2
	21	12		9	3
	25	13		12	4
February	31	14		15	5
	6	15		18	6
	21	14	October	21	7
March	27	13		24	8
	4	12		27	9
	8	11		30	10
	12	10		3	11
	15	9		6	12
	19	8		10	13
	22	7	November	14	14
April	25	6		19	15
	28	5		27	16
	1	4		30	16
	4	3		15	15
	7	2		20	14
	11	1		24	13
	15	0		27	12
May	19	1	December	30	11
	24	2		2	10
	30	3		5	9
	14	4		7	8
June	29	3		9	7
	5	2		11	6
	10	1		13	5
	15	0		15	4
July	20	1		18	3
	24	2		20	2
	29	3		22	1
	4	4		24	0
	11	5		26	1
	26	6		28	2
				30	3

Clock faster.

Clock slower than the Sun.

Paster.

The word *hour*, is by some derived from *hora*, the sun and parent of Time with the Egyptians. Hence, through the Latin, we have our *horologe*, an instrument to measure Time; the French, *heure* for hour, *horloge*, clock, &c. The Greek *οριζων* to terminate, or distinguish, is by others supposed to be the true etymology.

But the word *hour* has not always borne the same signification. In very antient periods an indefinitely short space of Time was expressed by *hour*; and ULPIAN (in *Athenæus*) doubts whether it is used for any definite period of Time, in the writings of the Greeks, who called their annals *hori*, and the writers of them *horographi*. It is also worthy of remark, that the ancients, by the word *hour*, were accustomed to indicate the period of a man's age or time of life. Accordingly we find, in the dialogue between M. CRASSUS and King DEIOTARUS, that the 12th hour signified *Old Age*. "*What mean you,*" says CRASSUS to the King — "*Your 12th hour is even at hand, and do you go on to build a new City?*" According to HERODOTUS the *Greeks* derived their division of the day into *hours* from the Egyptian priests, and the prevalent opinion is, that TRISMEGISTUS was the author of this division of Time, which he established from the regular periodical evacuations of an animal called *Cynocephalus*, 12 times each *day*, and as many each *night*, and thence called *οριζων*. Although this division of Time was not adopted by the antient Hebrews, it is evident, from the words of ST. MARK, c. 13. v. 35. "*are there not twelve hours in the day?*" that it was known to them, at the Incarnation of our Lord.

It was an opinion of antient astronomers, that the *seven planets* presided over the *hours*; and hence, the unequal hours were usually termed *planetary*. According to this doctrine, the *Sun* presided over the

	1st	} hour, of the 1st day of the week.
Venus	2d	
Mercury	3d	
Moon	4th	
Saturn	5th	
Jupiter	6th	
Mars	7th	

The influence of the *sun*, recommenced at the 8th hour, that of *Venus* at the 9th, and so in rotation, the several planets governed the whole hours.

But the whole of the *first day*, being supposed to be also under the particular protection of the sun, as guardian of the *first hour*, it was thence called *Dies Solis*. The *moon*, in like manner, ruled over the whole of the *second day*, because the *first hour* then came under her influence in the course of rotation.

The other *five planets* acquired their ascendancy over the whole day in regular succession, as will be seen from the following table.

The first table is formed by dividing the day into equal portions of 12 parts each, as when the planets ruled their respective hours.

The second, is upon the principle of our method, by which the day and night are divided into 24 equal parts.

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No. I. — A TABLE, shewing the Manner in which the Antient Romans considered the different Planets to preside over the Hours of the Days, and of the Nights, throughout the Week.

DAYS OF THE WEEK.													
Hours of the Day.													
1.	Sun	Venus	Mercury	Moon	Saturn	Jupiter	Mars	Sun	Venus	Mercury	Moon	Saturn	Jupiter
2.	Venus	Mercury	Moon	Saturn	Jupiter	Mars	Sun	Venus	Mercury	Moon	Saturn	Jupiter	Mars
3.	Mercury	Moon	Saturn	Jupiter	Mars	Sun	Venus	Mercury	Moon	Saturn	Jupiter	Mars	Sun
4.	Moon	Saturn	Jupiter	Mars	Sun	Venus	Mercury	Moon	Saturn	Jupiter	Mars	Sun	Venus
5.	Saturn	Jupiter	Mars	Sun	Venus	Mercury	Moon	Saturn	Jupiter	Mars	Sun	Venus	Mercury
6.	Jupiter	Mars	Sun	Venus	Mercury	Moon	Saturn	Jupiter	Mars	Sun	Venus	Mercury	Moon
7.	Mars	Sun	Venus	Mercury	Moon	Saturn	Jupiter	Mars	Sun	Venus	Mercury	Moon	Saturn
8.	Sun	Venus	Mercury	Moon	Saturn	Jupiter	Mars	Sun	Venus	Mercury	Moon	Saturn	Jupiter
9.	Venus	Mercury	Moon	Saturn	Jupiter	Mars	Sun	Venus	Mercury	Moon	Saturn	Jupiter	Mars
10.	Mercury	Moon	Saturn	Jupiter	Mars	Sun	Venus	Mercury	Moon	Saturn	Jupiter	Mars	Sun
11.	Moon	Saturn	Jupiter	Mars	Sun	Venus	Mercury	Moon	Saturn	Jupiter	Mars	Sun	Venus
12.	Saturn	Jupiter	Mars	Sun	Venus	Mercury	Moon	Saturn	Jupiter	Mars	Sun	Venus	Mercury
Hours of the Night.													
1.	Jupiter	Mars	Sun	Venus	Mercury	Moon	Saturn	Jupiter	Mars	Sun	Venus	Mercury	Moon
2.	Mars	Sun	Venus	Mercury	Moon	Saturn	Jupiter	Mars	Sun	Venus	Mercury	Moon	Saturn
3.	Sun	Venus	Mercury	Moon	Saturn	Jupiter	Mars	Sun	Venus	Mercury	Moon	Saturn	Jupiter
4.	Venus	Mercury	Moon	Saturn	Jupiter	Mars	Sun	Venus	Mercury	Moon	Saturn	Jupiter	Mars
5.	Mercury	Moon	Saturn	Jupiter	Mars	Sun	Venus	Mercury	Moon	Saturn	Jupiter	Mars	Sun
6.	Moon	Saturn	Jupiter	Mars	Sun	Venus	Mercury	Moon	Saturn	Jupiter	Mars	Sun	Venus
7.	Saturn	Jupiter	Mars	Sun	Venus	Mercury	Moon	Saturn	Jupiter	Mars	Sun	Venus	Mercury
8.	Jupiter	Mars	Sun	Venus	Mercury	Moon	Saturn	Jupiter	Mars	Sun	Venus	Mercury	Moon
9.	Mars	Sun	Venus	Mercury	Moon	Saturn	Jupiter	Mars	Sun	Venus	Mercury	Moon	Saturn
10.	Sun	Venus	Mercury	Moon	Saturn	Jupiter	Mars	Sun	Venus	Mercury	Moon	Saturn	Jupiter
11.	Venus	Mercury	Moon	Saturn	Jupiter	Mars	Sun	Venus	Mercury	Moon	Saturn	Jupiter	Mars
12.	Mercury	Moon	Saturn	Jupiter	Mars	Sun	Venus	Mercury	Moon	Saturn	Jupiter	Mars	Sun

-And the Sun recommences the Series for the ensuing Week.

No. II. — A TABLE exhibiting the presumed superintending Influence of the Planets, over the twenty-four Hours of the Day, or Nychthemeron, throughout the Week.

Days of the Week.	Sun.	Venus.	Mercury.	Moon.	Saturn.	Jupiter.	Mars.
Dies Solis	1	8	3	4	5	6	7
	8	9	10	11	12	13	14
Dies Lunæ	15	16	17	18	19	20	21
	22	23	24	1	2	3	4
	5	6	7	8	9	10	11
Dies Martis	12	13	14	15	16	17	18
	19	20	21	22	23	24	1
	2	3	4	5	6	7	8
	9	10	11	12	13	14	15
Dies Mercurii	16	17	18	19	20	21	22
	23	24	1	2	3	4	5
	6	7	8	9	10	11	12
Dies Jovis	13	14	15	16	17	18	19
	20	21	22	23	24	1	2
	3	4	5	6	7	8	9
	10	11	12	13	14	15	16
Dies Veneris	17	18	19	20	21	22	23
	24	1	2	3	4	5	6
	7	8	9	10	11	12	13
	14	15	16	17	18	19	20
Dies Saturni	21	22	23	24	1	2	3
	4	5	6	7	8	9	10
	11	12	13	14	15	16	17
And	18	19	20	21	22	23	24

1 recommences with Sunday.

Minute.

he division of the day into hours, such that of the hour, into periods of shorter n — as well to suit the ordinary business as to facilitate scientific research.

hour, was at first divided into four periods, *points* — each consisting of ten *moments*. *moment*, was subdivided into twelve *uncias* each *uncia*, into forty-seven *atoms*. Thus it consisted of 4 points, 40 moments, 480 or 22,560 atoms!

this partition — so minute as to be inapplicable to any useful purpose — gave place to the more convenient division of each *point* or (as it was subsequently called) into fifteen *minutes*, instead of ten moments — and of each of such minutes, into sixty

MOMENTS

SECONDS, or

INSTANTS.

By this alteration, an hour contained 4 quarters, 60 minutes, or 3600 moments, seconds, or instants — a mode of computation that has continued to the present day.

Though moment, second, and instant are, in speaking, *synonymous*, yet in colloquial use they have not a precisely similar signification.

An *instant*, from custom, conveys the idea of a shorter period of duration than a *second*, and a *second* than a *moment*. For these distinctions, no satisfactory reason can be assigned; it has been conjectured, that the idea of a briefer duration attached to moment, may

arise, from our association of that word, with the portion of time which it originally denoted. We have *reflecting moments*, but never *reflecting seconds* or *instants*. Moments are *commonly*, and seconds *occasionally*, used in a figurative sense—but instants, invariably convey a direct, positive, and literal idea of the shortest period of duration.

Circumcision.

(1st JANUARY.)

This festival was instituted, in commemoration of our Saviour's having first shed his blood for the redemption of mankind, on the eighth day of his Nativity—when he received the name of Jesus. (See Treatise on the NAME OF JESUS.)

Circumcision, was not only enjoined as a rite, by the old law, (Gen. xvii. 12.) but even annexed by the Almighty, as a Seal to the Covenant with Abraham—who, at the age of 99, was circumcised, together with all the males of his family, in the year of the World 2178.

Under the New dispensation, the rite of circumcision has been abrogated, and we are now admitted to the Christian church upon more mild conditions, by the sacrament of Baptism.

The first of January, was kept as a high *festival* by the Heathens, who offered sacrifices on this day to JANUS. So great indeed was their veneration for the day, that according to *popish legends*, they would not “even sully the joy of it

“with martyring the Christians, so that whereas there were in Constantine’s time, the feast of 5000 saints for every other day in the year, there were none for this.” By the primitive Christians it was, on the contrary, in opposition to the superstitions of the Heathens, observed as a solemn *fast*, until the year 487 A^d. when Felix the Third denominated it the *Octave of Christmas*.

But the title of *Circumcision*, as applicable to this festival, cannot be traced to an earlier period than 1090 A. D. : nor was it generally observed as such, by the members of our Church, until the year 1550, when it was included in the Liturgy.

The antient and benevolent custom of wishing

A happy new Year,

is now for the most part exploded amongst the higher classes of society. Even the *modern* phrase of the

Compliments of the Season,

which for some years has been substituted for the antient anniversary gratulation, is seldom used but in the family circle — and there only sportively. In like manner

New Year’s Gifts,

are discontinued, except as marks of affectionate attention to children emerging from the nursery; and it is greatly to be lamented, that customs, which may be reasonably supposed to have promoted the hilarity and good humour

so conspicuous in our ancestors, should have become nearly obsolete. That refinement should extinguish the sacred hospitality and cordial benevolence which originated with the Apostles — when all Christians were regarded as brethren — must be deprecated by all who really *feel* the true spirit of Christianity.

From the *Greeks* — who annually celebrated, with festive meetings, the completion of the Sun's annual course — the *Romans* adopted that custom, and maintained it without intermission from the earliest period of their empire, until its final overthrow by the barbarians. The Britons derived it from the Romans.

Our Christian forefathers, detesting the superstitious riot and debauchery with which the Romans celebrated the commencement of their year, retained only those interchanges of good wishes and presents, which formed the better part of the Heathen ceremonies, until *papal Rome* acquired that ascendancy which ultimately led to the grossest perversion of Christianity. But however erroneous might be the religious belief of the Romans, it ought not to be concealed, that they never closed the day without reciprocal congratulations of benevolence, and still less omitted to offer up vows, to the Deities they worshipped, for their mutual preservation.

To the presents usually made at the beginning of their annual solemnities, the Romans gave the name of *Strenæ*, a term originating in the superstition of Tatius, king of the Sabines, who, after the outrage of the Romans, had been appointed joint sovereign with Romulus, to arrange peace between the nations. Happening,

on the sixth day of the new year, to receive a present of some branches of *vervain*, gathered from the wood consecrated to *STRENUA*, goddess of Strength, *TATIUS* construed that circumstance into a favourable omen.

But this species of present — which for some time continued strictly consonant with the origin of the term *strenæ* — was afterwards extended to honey, figs, dates, &c. and finally to articles of greater value. In the early periods of the Roman empire, *small* gifts were presented by the *clients* to those senators under whose protection they were placed. But the value of such presents gradually increased, until *gold* and *silver medals*, and even articles of greater value, finally became customary presents, though still under the title of *strenæ*. After the extinction of the Republic, the people flocked in immense numbers with these gifts to their emperors. Even the Roman Senate did not hesitate to present the *strenæ* to *AUGUSTUS Cæsar*, by whom they were accepted. The practice was indeed abolished by succeeding emperors, though afterwards restored by others; but amongst the people the custom was invariably maintained without interruption, amidst every convulsive vicissitude of the empire.

Although the festivity of this day was marked by excess of every description, it was nevertheless the chosen period at which every work of art, of science, or of labour, was commenced. In such veneration was it held by the Roman people, that not only were the most deadly animosities suspended, but enemies, however inveterate, mutually refrained from even passing a

reflection upon the character or conduct of each other.

Our forefathers — who, as already observed, acquired this custom from the Romans — at length degenerated into the habit of purchasing protection from their Magistrates, by valuable gifts at the commencement of the year. But the Fathers of the Church, indignant at the immoralities practised under that cloak, vehemently inveighed against a custom of such pernicious tendency, and the magistrates were reluctantly constrained to decline these annual offerings of corruption. The mass of the people, however, like those of Rome, maintained the original custom inviolate amongst each other, during successive ages.

Under the term of **TOKENS**, which was considered as more respectable than that of **Gifts**, these annual offerings continued to be received, by the monarchs and nobles of this country, so late as the reign of James the Second. The venerable **BISHOP LATIMER**, once ventured through the medium of one of these **TOKENS**, to reprove his Royal Master, for those vices with which he so notoriously was tainted. On the cover of a New Testament, splendidly illuminated, which he sent to Henry the Eighth, were inscribed the following words: "*Fornicatores et adulteros judicavit Dominus*," — the obvious application of which precluded the possibility of mistake; but of the effect produced upon the mind of Henry we are ignorant.

In the same reign, Sir **WILLIAM**, afterwards Lord **PAGET**, presented a new year's Token to the **DUKE of SOMERSET**, accompanied by a letter

of salutary advice, under which was disguised that reproof, which in the opinion of the writer the conduct of the duke invited.

“Deliberate (says Sir William) maturelye in allthings; Execute quicklye the determynations; — Do justice without respecte; — make assured and stayed wise men mynisters under you. Maynetayne the mynisters in their office; punnyshe the disobedient according to their deserts: — In the King's causes give comysion in the King's name; rewarde the King's worthy servants liberallye and quicklye: Give your own to your owne, and the King's to the King's franklye: — Dispatch the suters shortlye; be affable to the good, and stern to the evil; follow advice in counsaill. Take fee or rewarde of the King onlye: Keepe your mynisters about you incorrupte. — Thus God will prosper youe, the King favour youe, and all men love youe.”

The acceptance of these annual tokens by our judges, was however prohibited so early as the year 1290. — Sir RALPH HENGHAM Lord Chief Justice of the King's Bench — Sir JOHN LOVET Chief Justice of the lower Bench — Sir THOMAS WEYLAND and Sir WILLIAM BROMPTON — with the whole of their clerks, having been sent to the Tower, and afterwards fined for *bribery* and *injustice*. From that period, the judges were directed to swear, before they took their seat on the bench, “that they would not take pension, “fee, or gift, of any man, except a *breakfast* or “some such *small kindness*.”

Although there may be little probability that a character so exalted as a judge — the immediate representative of Majesty — should be influenced by the trifling presents offered as New Year's Gifts, it were desirable to preclude even the bare suspicion of a possibility that the source of justice can be susceptible of favour or of prejudice. That such was the opinion of the great,

though unfortunate Sir THOMAS MORE, the following anecdote — alike illustrative of his integrity and of his wit — clearly evinces.

Mrs. CROAKER having obtained a Decree in the Court of Chancery against Lord ARUNDEL, availed herself of the first new year's day after her success, to present Sir THOMAS, then LORD CHANCELLOR, with A PAIR OF GLOVES, containing forty pounds in ANGELS, as a TOKEN of her gratitude. But Sir THOMAS, though he accepted the gloves as an offering of the heart, returned the gold, mildly observing, that "it would be against good manners to forsake a gentlewoman's new year's gift, and I accept your *gloves* — their *lining* you will be pleased otherwise to bestow."

Presents of gloves — even with *linings* — were at one period of our history so frequent, that we may without hesitation refer to that custom as the origin of the term *glove money*, found in antient records, as well as of the expression not yet quite obsolete of "giving a pair of Gloves." As an article of dress, gloves were only introduced, in this country, about the end of the 10th century. It appears by an edict of Ethelred the Second, that five pair of gloves were a part of the duties imposed upon certain German merchants, and it was long before they were worn by any but the higher orders of society. Hence a *pair of gloves* was antiently a present of no mean value.

For the independence by which the judges of England are now so pre-eminently distinguished, we are indebted to the liberal judgment of his

present Majesty. Until his reign, the office of our judges was not for life and independent of the monarch, the antient appointment being "*durante placito*." The twelve judges were not indeed latterly subjected to removal, during the life of the monarch by whom they were appointed, yet on a demise of the Crown their office ceased.

His present Majesty — feeling the high importance of the judicial character — by the *first* act of his reign rendered the twelve judges absolutely independent of the crown, their appointment being now by act of parliament "*durante se bene gesserit*." A judge cannot, therefore, be removed from the bench, except by an impeachment for improper conduct, and the consequent address of both houses of Parliament.

The Lord High Chancellor, though "keeper of the king's conscience"—and next to the Archbishop of Canterbury, the highest officer of the realm—is not like the judges appointed for life; the office of Lord Chancellor, or Lord Keeper, combining political as well as judicial duties, by reason of which he is necessarily an important member of every new administration.

Among the presents formerly offered as *new year's gifts*, were PINS. This elegant, though simple production of human ingenuity, was introduced in the early part of the 16th century. From its decided superiority over the *wooden skewers*, with which the apparel of females had, until that time, been fastened, a present of *pins* was of no mean value, however trifling it might now appear. Hence originated the term *pin-*

money, in marriage settlements — the lady stipulating for a certain additional allowance, with which she might purchase what was then a luxury. In the course of time the reservation of an annual sum, over which the wife might have absolute controul, for any purpose independent of her husband, was comprehended in the general term of *pin money*. It has now fallen into disuse in legal instruments; but in a treaty of marriage, is to this day used colloquially, as signifying a certain sum completely exempt from the controul of the intended husband.

The abolition of customs not only in themselves innocent, but tending alike to diffuse and to preserve a spirit of benevolence, may be regarded as both unfeeling and impolitic. But slaves as we are to the affected innovations of refinement, the evil is perhaps now beyond all human power of remedy. We can, therefore, only continue to express unavailing regret, at the encroachments hourly making upon usages, that claim respect from their antiquity — and their general tendency to the preservation of the social intercourse, inseparably connected with Christian benevolence.

Epiphany.

(6TH JANUARY.)

This day, of which the name is derived from the Greek *Επιφάνεια*, appearance or apparition, is

kept as a festival, in commemoration of the "Manifestation" of *Jesus* to the Gentiles, and appears to have been first observed as a separate feast in the year 813. The *nativity* was celebrated, by the primitive Christians, during twelve days, the first and last of which were kept with great solemnity, and called the *greater* and *lesser* Epiphany. On the greater Epiphany our Lord became *Incarnate*, or made his APPEARANCE IN THE FLESH. On the lesser Epiphany the THREE-FOLD MANIFESTATION of his Godhead took place. The *first*, the appearance of the blazing star which conducted MELCHIOR, JASPER, and BALTHUZAR, the three *magi** or wise men from the East to the worship of the Messiah.

The presents of Gold, Frankincense, and Myrrh offered by them, may be regarded as symbolical: The GOLD of his royalty as the promised *King of the Jews*, the *Frankincense* of his *Divinity*, the *Myrrh* of the sorrows and humiliations, to which, as the Redeemer of Mankind, he vouchsafed to submit.

The descent of the Holy Ghost in the form of a dove at the baptism, and the converting water

* Among the Persians, a MAGICIAN signified a person who devoted himself to the study of the occult sciences, and was synonymous with a *Sophist* among the Greeks: hence each is in English denominated a learned or "wise man." *Pythagoras*, about 571 years before Christ, declining the title of *Sophist*, and taking that of *Philosophist*, declared that he was indeed a *lover of wisdom*, as the compound word expresses, though he could not arrogate being actually a *wise man*; and succeeding Sages, following his modest example, generally adopted that unassuming appellation; while it is to be remarked that *Magician*, from the arrogance of that term, and from the nature of the studies among those so denominated, has by degrees become a term in our language, expressive of a person supposed to possess some diabolical art.

into wine at the *Marriage of Cana*, are the *two remaining* manifestations of the divine nature — all of which happened on the sixth of January, though in different years. On this day the monarch of this country personally, or by his chamberlain, offers *Gold Frankincense* and *Myrrh* at the altar; and in SPAIN, where the same custom is observed, it is called the "*Feast of Kings*."

This festival being held twelve days after Christmas, is vulgarly called

Twelfth Day.

The origin of the festive practice of drawing for King and Queen on this day, when the *Twelfth Cake*, which forms so important a part of the entertainment, is divided, has been variously accounted for. Some authors derive it from a custom observed by the Roman children, of drawing lots with beans at the end of the *Saturnalia*, to see who would be King. Others consider it as allusive to the offerings made by the wise men. The classical origin appears to have been favoured in our Universities, where the custom of drawing King and Queen was formerly common, and the lots were decided by beans found in the divided cake.

The old calendars stated, that on the vigil of this day, "*Kings were elected by beans*," and the day was denominated the "*Festival of Kings*."

Although the honours of King and Queen, with the other characters usually introduced to promote mirth and jollity, are now determined by drawing *slips of paper*, the practice of drawing by *beans* is still retained in some parts

of England ; and whatever may have been the origin of this custom, it was probably first observed by the Heathens, and, like many others, adopted by the Christians. England is not singular in the festive observance of this day, which has prevailed throughout Europe, with the variations naturally arising from national propensities or prejudices.

Saint Lucian.

(8TH JANUARY.)

LUCIAN, a native of *Syria*, the first named Romish Saint in the calendar, was a learned presbyter of Antioch, and suffered martyrdom on the rack, for having recited an eulogy on the Christian Religion, before the Emperor MAXIMINIANUS GALERIUS.

Some authors affirm LUCIAN to have been tainted with the *Arian* Heresy ; but ATHANASIUS has taken considerable pains to defend him on this point, and he is admitted to have been a man of superior excellence and zeal in the cause of Christianity. He corrected and circulated the *Septuagint* Translation of the Bible, and these corrected translations, which were extant in the time of ST. JEROME, are known by the title of "*Lucianian Copies*," and were more esteemed at Constantinople and Antioch, than the two great editions by HESYCHIUS and ORIGEN.

When the second Reformers, under Queen Elizabeth, restored to the calendar, the names of several canonized persons, expunged in the books of Edward the Sixth, St. LUCIAN was amongst the number. This anniversary, as well as others then restored, were not only *not expected* to be kept as holidays, but their observance as such was actually *prohibited* — it being deemed improper to place any individual, however eminent, on an equality in this respect with the EVANGELISTS and APOSTLES. The history of LUCIUS, the PROTO CHRISTIAN KING of Britain, who founded and dedicated to ST. PETER the first Church erected in LONDON, has, from that circumstance, been confounded with the legend of the Saint, who is stated by some to have been a disciple of ST. PETER, and deputed by him to preach the Gospel in France with ST. DENNIS. Thus we are told in Popish breviaries, that the *King* instead of the *Saint*, after traversing the Continent, and converting many nations, particularly the *Grisons*, finally suffered martyrdom at *Covre*, in Switzerland. The histories are so much blended as to render it difficult to distinguish the acts of the *King* from those of the *Saint*. But LUCIUS the King, having solicited Pope ELEUTHERIUS to send over Missionaries for the purpose of instructing him in the Christian doctrine, of course became a favourite with the monks, who did not hesitate to ascribe to him the virtues of the *Saint*. The effigies of the King, and of Pope ELEUTHERIUS, are still to be seen on the high South window over the choir of York Minster.

Plough Monday.

(13TH JANUARY 1812.)

PLOUGH—or PLOW MONDAY according to the erroneous orthography of the Almanac—is the first Monday after the *Epiphany*.

The day was so named by our ancestors, as being that on which they usually resumed their agricultural labours, after the festivities of Christmas, which generally lasted amongst all ranks until Twelfth day—and by the commonalty were frequently protracted even until Candlemas.

On the morning of the day there was a general inspection of the implements of agriculture, after which a plough—the fundamental instrument of husbandry—was drawn about in procession, as indicating a return of the period for renewing rural labours. To this exhibition were added many other ceremonies—and the afternoon and evening were devoted to merriment and feasting as a farewell holiday.

This antient custom is nearly obsolete, except in the North of England, where many of the ceremonies yet observed on this day bear so close a resemblance to the FEAST OF FOOLS (*see 1st April*) that they are thought to be derived from that source. In some places the rustics attend the processions of the plough as dancers, habited in dresses of the opposite sexes, as was customary at the Roman SATURNALIA—of which the Feast of Fools is a close imitation: while MORISCO, or, as they are usually termed, MORRIS DANCERS, attending a boy in girl's cloaths, as the MAID MARION,

exert their agility in some villages. — MAB AND HIS WIFE — or the FOOL AND BESSEY — amuse the festive throng in others. In some districts the SWORD DANCE — in which the dancers, when closely intermingled, flourish swords with great dexterity — at once excites astonishment, and apprehension for the safety of the performers. But, whether it be that our skill is less, or our regard for personal safety greater than that of our ancestors, certain it is that the swords used in this dance, which antiently were true legitimate instruments of steel, are *now*, for the most part, made of *wood*, and painted in imitation of that weapon.

The most common, as well as the most antient, mode of celebrating PLOUGH MONDAY, is by dragging a plough from door to door, while the attendants solicit *plough money*.

This last and most innocent custom, it would appear, was introduced by degrees after the abolition of the feudal system. Before that happy event took place, the great barons who held the land, employed their dependants, then in a state of villeinage, in its cultivation, and fed them in common with their other numerous retainers. At first, the vassals commuted with their Lords by the payment of a tribute styled *plough silver*; and at length, labour was remunerated by pecuniary payments, when it became usual, and not unnatural, for the poor and newly emancipated labourers, to bespeak the consideration of the opulent, by shewing them their plough, which could not then be used, especially in the North, from the inclemency of the weather incident to such season.

Saint Hilary.

ST. HILARY, or ST. HILARIUS, was born at *Poitiers* in France, about the latter end of the third century. He was one of the Fathers of the Church — a title given to those eminent Christian Theologists, who wrote prior to the 13th century.

Descended from parents of distinguished ranks, he was educated as a Pagan, but by the study of the Sacred Scriptures, he became a convert to Christianity, of which he was subsequently an ardent advocate. In 355 he was elected *Bishop of Poitiers*, and in the succeeding year assisted at the synod held at *Beziers*, against SALUMINUS, Bishop of ARLES, who had been excommunicated. By the subtlety of his opponents, he was banished to Phrygia, where he remained four years, during which period he composed his twelve books upon the *Trinity*, and his celebrated Treatise on Synods. From PHRYGIA he passed to SELEUCIA, intending to defend the Gallican Bishops from the charge of SABELLIANISM, imputed to them by the ARIANS. But the preponderancy of the Heretics in that Council induced him to withhold his interference. Under JULIAN, afterwards called *the Apostate*, the influence of the Gallican Bishops was restored, and HILARY was enabled, at several Councils that were held by him, to suppress the tenets of the *Arians*. The numerous quotations made by the "*Fathers*," of whom ST. HILARY was one, prove that during the several periods in which they wrote, the *New Testament* was then existent

in the precise state in which it now appears, and by that concurrent evidence confirm, beyond the reach of cavil, the verity of what the Evangelists themselves have related.

At a public disputation with AUXERTIUS, bishop of Milan, HILARY compelled that prelate publicly to renounce the heresy of Arius. But AUXERTIUS, still an *Arian* in his heart, afterwards effected the removal of St. HILARY, from Milan, as a disturber of the peace of the church. This venerable saint died in 367, at the advanced age of about 80 years, near 60 of which had been dedicated to the maintenance of the orthodox faith.

St. Hilary is recorded to have been the first who composed HYMNS to be sung in churches. It was under his direction, that the LITANY was introduced by Mamerius Claudius, of Vienna; and that the GOLDEN NUMBER, invented by Menon the Athenian, was rectified by Victorinus of Aquitaine.

St. Hilary gives name to one of the four *Terms*, when courts of justice are opened. (See TERMS.)

Saint Prisca.

(18TH JANUARY.)

PRISCA — an accomplished Roman lady — became a Christian at an early age. She was martyred, while yet in youthful celibacy, under the Emperor CLAUDIAN, A. D. 47, for her steady ad-

herence to the Christian faith, although put to the test by frequent torture. It is extraordinary that the Roman Breviaries should have neglected this saint, amongst their accounts of early converts — particularly as a church at Rome, in which her reliques are alleged to be deposited, and which gives title to a Cardinal, is dedicated to PRISCA.

Saint Fabian.

(20TH JANUARY.)

FABIAN, or FABIANUS, a Roman, and a most exemplary and indefatigable promoter of Christianity, ascended the papal chair, A. D. 236. The sole miracle recorded in the history of this saint is; that during his election a dove settled upon his head, in token of Heaven's approval. He was the 19th bishop of Rome, and after having held that dignity nearly 15 years, was martyred in the persecution under DECIUS. Before his time, the *chrism*, or holy unction, was used from year to year, until expended; or, as some say, from the inauguration of one bishop to that of his successor. But Fabian directed the annual preparation of a fresh chrism, and the burning of the old one in the church — a practice still retained at Rome.

Saint Agnes.

(21ST JANUARY.)

The festival of this saint was celebrated by the church of Rome with especial solemnity and pomp.

St. AGNES — descended from a Roman family of great rank and opulence — was possessed of great beauty. She was decapitated at the early age of 13, in the tenth general persecution under DIOCLESIAN, A. D. 306. It is asserted that previous to her execution, she was saved from violation by “thunder and lightning sent from *heaven for that express purpose.*” Hence the Roman ladies worship her as a saint of the most exalted chastity. They pay almost equal homage to St. EMERENTIANA, who was stoned to death while praying at her sepulchre.

The sufferings of Agnes were protracted by the agitation of her executioner, who wounded her head and shoulders, in the performance of his office; during which excruciating intervals she sang hymns with great composure. After her death she is said to have appeared to her parents whilst praying at her tomb, clad in a garment of glory, and accompanied by a *lamb* of the purest *white*.

Her name corresponding with the Latin word for that gentle animal, the Lamb has been selected as her appropriate emblem; and she is always depicted with one by her side.

On the fast held on St. AGNES' DAY, two of the whitest lambs that can be procured are presented at her altar, and afterwards carefully fed until in a fit state for being shorn, when their

fleeces are hallowed and converted into white cloth of the finest texture. This is annually consecrated by the Pope, for the palls of the newly appointed archbishops, who purchase them at an enormous price. As, however, these two lambs do not afford a sufficient quantity of wool for this lucrative appropriation, the Holy Pontiffs have very judiciously adopted an expedient to obviate any inconvenience from that circumstance, and

“other wooll they mingle with these fleeces twaine,
“Whereof, being sponne and drest, are made the Pals of
passing gaine.”

After the Reformation, *St. AGNES* lost her consequence in this country; but our rural virgins in the North yet practise some singular rites, in keeping “what they call *St. AGNES’* Fast, for “the purpose of discovering their future “husbands.”

Saint Vincent.

(22D JANUARY.)

VINCENT was born at SARAGOSSA in Spain, and ordained deacon by VALERIUS bishop of that city, but from a natural impediment of speech, which increased with his age, he found himself unequal to the task of public preaching. The indefatigable exertions, and exemplary conduct, of this amiable man, gained many converts to Christianity, which exciting the notice of DECIUS, governor of the province of Tarragona, under DIOCLESIAN, VINCENT, and his patron VALERIUS, were brought in irons to VALENTIA. VINCENT was put to the torture, but continued steadfast

in his faith, and terminated his existence over a slow fire on the 22d of January, A. D. 304.

Valerius was sent into banishment, where he died of grief.

Terms.

(23D JANUARY.)

The four seasons of the year in which the courts of law open, are denominated *Terms*. *Hilary Term* usually commences on the 23d of January, and lasts until the 12th of February. *Easter Term*, begins on the Wednesday fortnight after Easter Day, and ends the first Monday after Ascension Day. *Trinity Term*, takes place on the Friday immediately following Trinity Sunday, and continues to the Wednesday fortnight from that period. *Michaelmas Term*, commences on the 6th, and terminates on the 28th of November. The number of days comprehended in the four Terms, is rather less than a fourth part of the year. *Sittings at Nisi Prius* — for the trial of causes only — are held both during, and after the Terms, by the several Courts of King's Bench, Common Pleas, and Exchequer — which last Court is open eight days previous to any Term, except Trinity, before which it is open only four days.

All original writs are made returnable on certain days on each Term, which are therefore generally called the Returns of the Term. Of these

Crastino, signifies the morrow after the day annexed.

Octavis, three days after inclusive.

Quindena, fifteen days after.

Tres, three weeks after.

Mense, that day month; and

Quinque, that day five weeks.

There is one day in three of the Terms on which no business is transacted, namely:

Candlemas Day, in Hilary Term;

Ascension Day, in Easter Term;

Midsummer Day, in Trinity Term.

These days are called *Grand Days* in the Inns of Court; *Gaudy Days* at the two Universities; and *Collar Days* at St. James's.

There are *four Inns of Court* in which Terms can be kept by students for the purpose of being called to the Bar — Lincoln's Inn, Inner Temple, Middle Temple, and Gray's Inn.

The mode of *keeping Terms* is different in these Inns; but there are two *general* rules in all; viz. that *twelve Terms* must be kept — and that a Student must be *five years* on the books of the Society before he can be called to the bar. But if he have taken the degree of M. A. or B. L. in one of the Universities of Oxford, Cambridge, or Dublin, he may be called as soon as he has kept twelve Terms.

In *Lincoln's Inn*, a Term may be kept in *either* of the following ways:

1. By attending Commons in four days preceding Grand Week, and the Sunday in Grand Week — if the whole week in which the four days are kept form part of the Term.

2. By attending the last day in Grand Week — Saturday, and the four succeeding days — if Term continue the whole of the ensuing week.

3. By attending any two days before Wednesday, and any two days after Wednesday, with any one day in Grand Week — if the whole week in which the four days are kept form part of the Term.

In the *Inner Temple* — by attending Commons two days in each of any two weeks of the Term.

In the *Middle Temple* — by attending one day in Grand Week — and one day in each of two distinct weeks.

In *Gray's Inn* — by attending Commons on any three days in whole weeks.

The Terms kept by the Students at the Universities, vary from those observed by our Courts of Judicature — and from each other as to their times of commencement and termination, though not in their titles, viz.

OXFORD.	BEGINS.	ENDS.
Hilary, or Lent Term,.....	14th January,	Saturday before Palm Sunday.
Easter Term,.....	10th Day after Easter,	Thursday before Whitsunday.
Trinity Term, ...	Wednesday after Trinity Sunday.	Soon after the Act, according to the determination of the Vice Chancellor and Convocation.
Michaëlas Term,	10th October.	17th December.

CAMBRIDGE.	BEGINS.	ENDS.
Hilary, or Lent Term,	13th January,	Friday before Palm Sunday.
Easter Term,	Wednesday after Easter Week,	The week before Whitsuntide.
Trinity Term, ...	Wednesday after Tri- nity Sunday,	Friday after the Com- mencement.
Michaelmas Term, 10th October,		16th December.

In SCOTLAND, the *Terms* entirely differ from those of England, as well in the periods of their being held — except in one out of the four — as in their denominations, viz.

	Begins.	Ends.
Candlemas Term.....	23d January..	12th February.
Whitsuntide Term,....	25th May,....	15th June.
Lammas,	20th July,....	8th August.
Martinmas,	3rd November,	29th November.

These are called in England the *Cross Quarter Days*, on which most of the land-rents in this country are still settled.

The early Christians had no stated seasons for hearing civil causes — every day throughout the year, Sunday not excepted, being alike open to appeals. This arose from the desire of differing as much as possible from the Romans, who, superstitiously deeming some days less propitious than others, had their *Fasti*, whereon they attended to business, and their *Ne Fasti*, on which all legal proceedings were suspended.

The *Fasti* of the Romans answer to our *TERMS*, and their *Ne Fasti* to our *VACATIONS* — or, as they are sometimes otherwise yet called, “Days of the King’s Peace.”

The inconveniences attending the antient

usage of the Christians, regarding forensic concerns, gave rise to progressive modifications. From the *Advent* and *Christmas* solemnities, arose the *Winter Vacation*; from those of *Lent* and *Easter*, the *Spring Vacation*; and from *Pentecost*, the *third*; while the *Long Vacation*, between Midsummer and Michaelmas, derived its origin and extended duration from a consideration of the approaching harvest and other agricultural purposes.

Sundays were first exempted from the *Term* in 517, and were formerly considered as commencing from three o'clock on the Saturday afternoon.

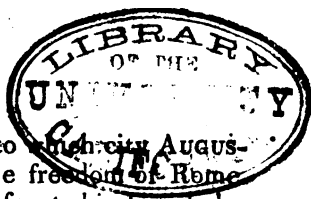
About 845, *Easter Week*, commonly called the Octaves, was exempted from law proceedings, and this precedent led to the exemption of *Pentecost*, the Feast of *St. Michael*, the *Epiphany*, &c.

In 932, the Council of Ertford, in Germany, made further regulations with regard to Law Days, which are regarded as the foundation of the *Terms* as they are now observed: but for the establishment of the *four Terms* in each year, we are indebted to EDWARD the CONFESSOR.

Conversion of Saint Paul.

(25TH JANUARY.)

PAUL, or SAUL, was by birth a Jew of the tribe of Benjamin, and enjoyed the privilege of a Roman citizen — having been born at Tarsus,



the metropolis of Cilicia, to which city AUGUSTUS CÆSAR had granted the freedom of Rome. The Hebrew name SAUL, refers to his Jewish descent; that of PAUL, was given to him as a Roman citizen: the Scriptures speak of him by both names.

SAUL was sent to Jerusalem to study under GAMALIEL, a doctor of the Jewish law, and the most learned man of his time. At an early period of his entrance into life, he opposed the Christians, with such intemperate zeal, that according to St. LUKE, he was the person that kept the raiment of the suborned witnesses, who stripped themselves as the law directed, before they cast the first stone at St. STEPHEN, the proto-martyr. This raised him in the estimation of the Jews, who, to extirpate the Christians, promoted a general persecution, appointing SAUL the *Inquisitor Hæreticæ* — an office which he filled with vigilant and unrelenting cruelty.

In travelling towards Damascus, with a determination to destroy all such as should dare to avow their belief in our SAVIOUR's mission, SAUL and his companions were encompassed by a supernatural light from Heaven. Overcome with terror and dismay, they cast themselves prostrate on the earth, "when he heard a voice "saying unto him, SAUL, SAUL, why persecutest thou me? And he said, Who art thou, LORD? "And the LORD said, I am JESUS whom thou "persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished "said, LORD, what wilt thou have me to do? "And the LORD said unto him, Arise, and go

"into the city, and it shall be told thee what thou must do."

This supernatural event effected the conversion of SAUL, who was restored to his sight, which he had lost, by ANANIAS, at the divine command. After this he preached at Damascus those doctrines which had before called forth his utmost powers to refute and exterminate. From the year 37, when this event happened, to the 29th June in the year 68 — when he was beheaded by the order of NERO — St. Paul continued successfully to propagate Christianity. He left behind him fourteen Epistles, which have been placed by the antient church, in the order they stand, in reference to the churches, and individuals, for whose benefit they were written. The Epistle to the Hebrews, although acknowledged as apostolical, was not at first attributed to ST. PAUL; but when the church became satisfied as to that fact, it was added to his inestimable writings.

In all pictures and statues, ST. PAUL is known by bearing a sword, as indicating the manner of his death. The convent of La Lisle, near Toledo, in Spain, boasts the possession of the identical sword-blade with which this apostle was decollated. It is of copper, 25 inches in length, and about $3\frac{1}{2}$ inches in breadth: on one side are vestiges in Roman capitals of "Paulus — Capitê," and on the other "Mucro."

Of the *miraculous conversion* of ST. PAUL, several of our ablest writers have treated much at large, particularly the elegant and pious lord LYTTLETON.

The festival of the Conversion of ST. PAUL — who is emphatically styled "*The Apostle of the*"

Gentiles" — was instituted in the year 813, though it was not adopted in the Ritual of the Church of England until the year 1662.

As ST. PETER suffered death on the same day as this eminent apostle, the anniversaries of their martyrdom are kept on the 29th June in the Romish church. In this country we omit the anniversary of ST. PAUL's *death*, and merely celebrate the martyrdom of ST. PETER on the 29th June.

Septuagesima Sunday,

(26TH JANUARY, 1812,)

As a Sunday dependent upon Lent, as that season is upon Easter. The observance of this day was instituted by Pope GREGORY the Great, to withdraw the minds of the Christians from the *festivities* of Christmas, and insensibly qualify them for the *fasting and humiliation* enjoined during the great fast of Lent.

Although Ash Wednesday be actually the beginning of Lent, the Sunday immediately following is called Quadragesima Sunday, or the first Sunday in Lent *; not that it is exactly, but *about* the fortieth day before Easter, and thereby

* This fast received its title of Quadragesima, because our SA-
VI-OUR was under the dominion of death about forty hours, (see
page 133); and when it was settled to keep the fast, as many
days, as at first hours, were appropriated, the name was con-
sidered still applicable. Quadragesima, by contraction was called
Quaresme, Caresme, and Carême, by the latter of which Lent
is still expressed in French.

expressive of the number of fasting days of which Lent consists. By the ancient canons of the church, the *Sundays* throughout Lent — as well as the other Sundays throughout the year — were exempt from fasting, that nothing which bore an allusion to mortification or sadness, might intrude upon the weekly celebration of CHRIST'S Resurrection. Deducting, therefore, the six Sundays — the number of fasting days from Quadragesima Sunday to Lent will be reduced to about thirty-six. But by adding the four preceding days to that Sunday, including Ash Wednesday, the number of forty days will be found complete.

The name of the first Sunday in Lent having been distinguished as Quadragesima, and the three weeks preceding having been appropriated to the gradual introduction of the Lent fast; the three Sundays of these weeks received names significant of their situation. Thus, reckoning by Decades, the Sunday preceding Quadragesima received the title of Quinquagesima — the second, Sexagesima — and the third, Septuagesima.

King Charles the First the Martyr.

(30TH JANUARY.)

Of the causes and events that led to the deposition, trial, and decapitation of KING CHARLES THE FIRST, our English historians furnish details so copious, that it were superfluous to enter into minute particulars of the tragical catastrophe,

annually commemorated on this day. There are, however, many curious facts not to be found in any of the general histories of this Country, of which some notice may be deemed proper.

It has long been a received opinion that the death of the King was not originally contemplated by CROMWELL; and among the many conjectures offered by our best writers, as grounds of *belief* that such was the fact, the following statement of the Lord Broghill, afterwards created Earl of Orrery by CHARLES THE SECOND, may be deemed conclusive.

That nobleman happening to be riding in company with CROMWELL and IRETON, received from the Usurper, a direct confession that the King would not have lost his life, but from his own disingenuousness, and the treachery of his servants.

“We had ourselves,” said he, “at one time almost come to the resolution of acceding to the terms the king had offered. IRETON was to be Lieutenant of Ireland; I commander of the forces. *Providence however ordained it otherwise*: for while we were considering the matter, one of our party, who belonged to the King’s bed-chamber, sent us a letter assuring us our doom was fixed, and that we might learn the particulars, with which he was unacquainted, by intercepting a dispatch Charles was forwarding to the Queen, which was sewed in the skirt of a saddle. IRETON and I, disguised as troopers, took horse from Windsor, where we then were, and proceeded to the Blue Boar Inn, Holborn, from whence the dispatch was to be forwarded to Dover. At

" ten o'clock the man who had accompanied us,
 " and whom we had placed in the gateway, gave
 " us notice of the arrival of a person with a saddle.
 " Not doubting this to be the messenger we sought
 " for, we suffered him to engage and equip his
 " horse; but, just as he was quitting the inn,
 " we attacked him sword in hand, and insisted
 " upon searching him, as we informed him was
 " our duty. While IRETON and our domestic
 " amused the man, I searched and found the
 " wished for letter in the skirts, and then pre-
 " tending to consider all to be correct, we al-
 " lowed the messenger to proceed, who, not
 " being in his master's secret, did so, think-
 " ing himself happy in his escape. In this letter
 " the King informed the Queen that he designed
 " to close with the Scotch, and *then* she should
 " see what he would do with the *Rogues*—mean-
 " ing us. *This determined us*, and, by the aid
 " of the Almighty power, the evil the King in-
 " tended for us, he has experienced in his own
 " person."

It has been confidently asserted, and without contradiction, that the original of this dispatch—of which the substance appears to have been pretty accurately narrated—had been seen by Lord Bolingbroke and others. It was written in reply to a letter from the QUEEN, reproaching CHARLES for his Concessions to the Army.

The indignities to which this unhappy monarch was subjected, were such as might surpass credibility, had we not, in the recent example of the monarch of a neighbouring kingdom, abundant proof of the excess to which popular fury may

be excited. "You had better," said the commander of the guard to King Charles, after his condemnation, "have humbled yourself to those appointed to try you." "Not to them, but to God alone, am I accountable," was the dignified and pious reply, which prompted the villain to add, "Then to God we shall soon send you for that purpose."

Of the magnanimity of Charles we have a striking proof in his demeanour, when seized by the connivance of the Scotch, who, to the indelible disgrace of that nation, actually sold the possession of his person, to Cromwell, and the army, for 400,000*l.* ! Cornet JOYCE, who, from the brutality of his manners, had been selected for this service, found the monarch at chess, when he informed him of his commission, "Go on with your game, Sir," said the King to the gentleman with whom he was playing, and, at the expiration of an hour, when the game had terminated in his favour, "Now Sir, I attend you," was the laconic intimation of his submission to the hand of violence, which he vouchsafed to JOYCE.

This ruffian, who rapidly attained the rank of lieutenant-colonel, has been considered by several as the person who struck the fatal blow, but there is reason for believing that the execution was, actually, performed by *Richard Brandon*. To ascertain the fact is however impossible, as a visor was worn by the regicide, who used the fatal axe, and by him who held up the bleeding head, to screen them from general execration. "The block is too low," said the King, as he prepared to stoop, "Perhaps so," was the bru-

tal answer he received, "But we will make it do!"

The French Revolution was, for the most part, a servile imitation of what is usually termed by Clarendon, "*The Grand Rebellion*," and it is beyond doubt that, but for the exigency which pressed the Republicans of France — the execution of the unfortunate Louis the XVIth, which took place on the 21st of January 1793, would have been deferred until the 30th of that month. Although the tyranny of opinion in France was maintained with a degree of ferocious rigour unknown in England, even at the very worst of times, it must not be concealed, that, in the *public executioner* of France, we have an instance of sensibility and loyalty towards Louis — which was not felt in this Country. When SANSON, the public executioner of Paris, was apprized of the decree of the Convention, he had the resolution to refuse the dreadful office. "Say not so," said the officer deputed by the committee of public safety, "Your own life will be the penalty of your hesitation." "Be it so," replied SANSON, "Do with me as you please; I will never be the murderer of my King!" SANSON remained inflexible, and the unfortunate Louis was decapitated by a relation of SANSON of the same name, who officiated in his place.

LOUIS the XVIth was a lineal descendant of CHARLES, through a daughter of the latter, who married one of the Dukes of Orleans.

Regarding the place of interment of our martyred sovereign, there has been much controversy. The following particulars are ex-

tracted from a manuscript, the authenticity of which has recently received decisive confirmation, by the discovery of the body of King Charles the First at Windsor, on the 1st day of April 1813, as may be seen in Sir Henry Halford's Report on this interesting subject, recently published :

" Wednesday, the 7th of February 1648, the
 " corpse being brought to Windsor Castle, in
 " a hearse, by Mr. Murray, the King's coach-
 " man, accompanied by the duke of Rich-
 " mond and Lenox ; the marquis of Hertford,
 " the earl of Lindsay, the earl of South-
 " ampton, and bishop Juxon, and being placed
 " in the dean's hall, the aforesaid lords sent
 " for a plumber to open the coffin and lead.
 " They being fully satisfied it was the King, his
 " head was sewed to his body. They gave orders to
 " the plumber to cast a piece of lead some two
 " feet long, with this inscription, '*This is King*
 " '*Charles the First, 1648,*' and solder the lead
 " cross the roof of the coffin. This being done,
 " the coffin was nailed up, and remained two
 " days in the hall, being darkened with a velvet
 " pall, and two lighted tapers upon the coffin.
 " After which time the corpse was carried by
 " twelve soldiers of the garrison into the chapel,
 " the lords above named bearing up the pall.
 " Bishop Juxon, and the governor of the castle,
 " whose name was Whichcot, and the officers of
 " the garrison, with others following the corpse ;
 " which corpse with the velvet pall was placed
 " upon two trussels in a vault, in the middle of
 " the choir by king Henry the Eighth, and his
 " queen Jane. The governor commanded some

“ of his officers to see the workmen close up the
 “ vault. The governor would not suffer the bishop
 “ to bury the king after the Church of England
 “ manner, neither would the Lords allow of his
 “ way. There was nothing read at the grave ; the
 “ Bishop’s lips were observed to move. They
 “ were all full of tears and sorrow. The soldiers
 “ had twelve pence a-piece for carrying the
 “ corpse to the grave.”

After the restoration, one of the first acts of Government was to cause the remains of those Regicides who were dead, to be dug up, dragged through the streets, and exposed on a gallows. In the number of bodies thus treated, that of Cromwell was not forgotten. This must in candour be admitted, to have been but an impotent revenge ; and the minds of the Royalists were for many years agitated with a report industriously circulated, and supported by ingenious arguments throughout the Continent, that the body of Cromwell had after his death been conveyed to Windsor, and there interred in the place where Charles had been originally buried, so that the body of the monarch had been suspended on a gallows, while that of Cromwell quietly reposed in regal state at Windsor. But the recent discovery of the body of the Royal Martyr, has dissipated this delusion, and it is now beyond doubt that his remains are intombed at Windsor, amidst the illustrious monarchs and nobles of the realm.

Purification.

(2D FEBRUARY.)

In the Reformed Church, this day is kept as a solemn Festival, to commemorate the HUMILIATION OF THE VIRGIN MARY, in presenting the infant JESUS, agreeably to the Mosaic Law, (*Levit. chap. 12.*) which enjoined attendance in the temple for that purpose. Under the Mosaic institution the mother was deemed *impure* during forty days for a male, and eighty days for a female child. At the expiration of these respective periods, she was permitted to present herself in the temple, carrying as an offering — if in opulent circumstances, a *lamb* — if indigent, a pair of *doves* or pigeons. The *lamb* was selected as an emblem of purity, or innocence, from being the least liable to choler of all the animal creation: while among birds, the *dove* is not only unarmed by nature, but proverbial for mildness and fidelity.

From the attendance of the Virgin Mary in the temple with her infant, on the fortieth day — when she presented as her offering a pair of doves — is derived our ceremony of CHURCHING after child birth. The *month*, during which it is usual for females in this country to confine themselves, answers to the forty days enjoined by the Mosaic Law.

This festival was celebrated originally, in all Christian churches, by the exhibition of a profusion of lights, in allusion to the exclamation of SIMEON, when the infant JESUS was brought

into the Temple: "Lord now lettest thou thy
 "servant depart in peace, for mine eyes have
 "seen thy Salvation, which thou hast pre-
 "pared before all people — A LIGHT TO LIGHTEN
 "THE GENTILES, AND THE GLORY OF THY PEOPLE
 "ISRAEL." Other passages of the New Testa-
 ment have also been applied in illustration of
 this custom; as "I am come a LIGHT into the
 "world." John xii. 46. — an expression of Christ
 himself! And again, "That was the true LIGHT
 "which LIGHTETH every man that cometh into
 "the world," is an expression of the "*beloved*"
 Evangelist, John i. 9. Hence this feast became
 known by the appellation of CANDLE-MAS DAY,
 as well as by that of the DAY of PURIFICATION.

In this Country the practice of lighting up
 churches ceased in the second year of EDWARD
 the Sixth, A. D. 1548. But with the Roman
 Catholics, not only are the antient ceremonies
 retained, but a mass is actually performed for
 the very *candles*. The Pope, as well as the
 several heads of churches under his controul,
 annually bestow a solemn benediction both upon
 the candles destined to be used on the day of
 Benediction, and upon those appropriated for
 the service of the ensuing year, which are after-
 wards carried in procession through the streets!
 In the ceremony of Consecration — both THE
 FATHER and THE SON are implored by an esta-
 blished form of prayer, that the "*Creature of*
 "*Wax*" may receive the heavenly benediction;
 and, as the climax of this gross absurdity,
 prayers are next addressed TO these "*waxen*
 "*Creatures*," that "in the name of our Lord and
 "the Holy Trinity, &c." *they will* "repel and

extirpate devils, &c." In Roman Catholic countries one of these candles is commonly placed in the hand of a person when in the agony of death, as a protection at that awful moment against the spirits of darkness, who, *of course*, dare not obtrude themselves while the "holy Light" thus shines around the dying Papist.

A belief was universally prevalent, in former times, that "candle which had received benediction was a sovereign charm against the effects of thunder and lightning. And we have a relic in this country of that antient superstition, in the custom yet observed by the timid and the superstitious, of lighting candles during a thunder-storm.

At a period when the great body of the people were immersed in superstitious ignorance, and profligacy, the introduction of a system of morality and religious worship, directly opposed to sensual indulgence, could not have been effected without the exercise of profound policy. To have abolished long established usages — fondly cherished by the people from their invariable tendency to licentious indulgence — without holding out some correspondent relaxation, had been impracticable. Hence it became a measure of *policy* with the Christian bishops, to assimilate in some measure, the ceremonies of their church with those of the Heathens.

By insensible degrees, therefore, some Christian rite was substituted for almost every Heathen ceremony — as nearly as the tenets of Christianity would permit. That the festival of the PURIFICATION was instituted with a view to

the supplanting of the antient LUPERCALIA, *or feast of purification* — celebrated by the Heathens, on the 15th of February, — can admit of little doubt. For the gross ceremonies with which the LUPERCALIA had been observed, the Christians substituted prayers and thanksgivings — and, adverting to the expression of SIMEON, adorned their churches with Lights. To these ceremonies, was superadded, that of parading the streets with torches and candles, by which a close semblance was preserved of the Heathen custom of *brenning*, in honour of FEBRUA or JUNO — the Deity presiding over female purification.

However justifiable might be this strict conformity with Heathen superstition at the foundation of Christianity, it can no longer be deemed necessary, when the majestic simplicity of the Christian religion is acknowledged by a large porportion of mankind. These absurd practices have consequently been long abolished by the Reformed Church; while that of Rome obstinately adheres in this, as in almost every other instance, to whatever may hold the human mind in blind obedience to the superstitious ceremonies of her hierarchy.

Antiently, this day was also called *Christ's Presentation*, the *Holiday of St. Simeon*, and the *Wives' Feast*.

Sexagesima Sunday:

(2D FEBRUARY, 1812.)

See Septuagesima, page 99.

Saint Blase.

(3D FEBRUARY.)

St. BLASE, BLAZE, BLASUS, or BLASSIUS, was, according to some legends, Bishop of Sebasta, or Sebask, in Cappadocia — but by others, of SEBASTIA, a city of Armenia. He is considered the tutelar saint of that country, where a military order had been formerly instituted, of which he was the patron.

St. BLAZE is generally reputed to have been a learned and pious man. His zealous defence of the oppressed Christians in the reign of DIOCLESIAN, drew upon him the vengeance of that emperor, by whose orders he was decapitated in the year 289, after being cruelly whipped with scourges, and his flesh lacerated with “COMBES OF YREN.”

Amongst other puerile fabrications of monkish writers regarding this saint, is a story, that a short time before his death, he earnestly besought the Lord in prayer, that “whosoever de-

“sired hys helpe fro thy infyrmyte of the throte or requyred ayde for any other sekenes or infyrmyte, that he wold here hym and might deserve to be quarisshyd and heled.” It is added that “ther cam a voys fro Hevene to hym saying that his petition was graunted and shold be donn as he had prayed.” The miraculous effects produced by a stedfast faith in this Saint were manifested, of course, in many *astonishing* instances.

Consecrated candles were formerly lighted before the image of St. BLAZE, and it was customary in this country, at no very remote period, to light up fires on eminences on the anniversary of his martyrdom.

The origin of this custom is unknown, but it can scarcely be supposed — as has by some been conjectured — to have been a *practical pun* upon the name of the good bishop. That St. Blaze was formerly very popular throughout England is indisputable. This by some is ascribed to the conversion of our ancestors, which pious labour he commenced at St. BLAZY in Cornwall, when he visited this island.

But the popularity of BISHOP BLAZE is the greatest with that class of artizans called WOOL COMBERS, who still esteem him as their patron, and the inventor of the useful art of combing wool. For this not the slightest authority can be traced, except his having been tortured with a “COMBE OF YREN.” So far from Bishop Blaze having been the author of the process applied to *long* Wool, called “-Combing,” it is certain, that the art of making cloths and stuffs from “that most excellent Fleece of our

"Sheep," was practised by the inhabitants of this island when invaded by the Romans.

In the North of England, which is now the exclusive seat of manufactures for *cloths* or *stuffs* fabricated from *long wool*, there is a *septennial* jubilee, in which a representative of this assumed inventor of the wool comb forms the principal character. Of the solemn procession *got up* for these occasions, we extract the following account of a recent festival held in commemoration of Bishop BLAZE :

"The procession was led by JASON, as the
 "champion and protector of the golden fleece,
 "who was followed by shepherds and shepherd-
 "esses ; a beautiful girl elegantly dressed, car-
 "ried a lamb upon her lap, with a bouquet of
 "flowers made of wool in her bosom ; next fol-
 "lowed the venerable bishop, his mitre with the
 "keys of ST. PETER gilt in front were formed of
 "wool ; and he had a large wig of the same ma-
 "terial, which reached down to the saddle ; his
 "bridle was held on each side by a page, and
 "another was at the stirrups carrying a Bible in
 "one hand and a wool-comb in the other ; his
 "followers dressed in white, with sashes, scarfs,
 "and high caps, carrying two large flags, all
 "made of wool, and wands : two persons ele-
 "vated on a stage were at work shewing the
 "manner in which the wool is combed."

The extent of our woollen manufacture is so well known, that it were superfluous to dilate upon the national importance of the *British Fleece*. The annual export of woollen goods from this country has exceeded in value five millions sterling! Wool—which has ever been

deemed the staple commodity of England — was formerly exported in prodigious quantities to Flanders, and there manufactured for general consumption throughout Europe. But the manufacturers being driven from their country by religious persecution, took refuge in England, where they were cherished and protected by the politic Elizabeth, with the warmest solicitude. It may be matter of information to know that it is *long wool* only — such as is spun into *worsted* for *stuffs* — that is prepared by the instrument called the *comb*. Short wool, that is spun into yarn for broad cloth, being prepared by *carding*. The growth of long wool is peculiar to England; and of all our manufactures, those fabricated from this native production are the least susceptible of imitation by our continental neighbours. Hence the *exportation of wool*, of whatever description — and also of *woollen yarn* and *worsted* — is strictly prohibited by various acts of parliament, under penalties of extraordinary severity.

Wool Combers' immunities. By an act of the 35th of his present majesty, "All those who have served an apprenticeship to the trade of a wool comber, or, who are by law entitled to exercise the same, and also their wives and children, may set up and exercise such trade, or any other trade or business they are apt and able for, in any town or place within this kingdom." It is also enacted by another statute, for the general encouragement of the woollen trade, that no corpse shall be interred in a shroud or grave cloth, made of any material "other than wool," under a pecuniary penalty, of

which one half goes to the poor of the parish where such corpse may have been buried, and the other to the informer.

It is an old proverbial saying that "*London Bridge is built upon wool sacks.*" That wool sacks were, figuratively, the foundation of that antient structure, is, indeed, true. An impost was expressly charged upon all wool brought to the metropolis, for defraying the charge of erecting a bridge — the management of which was entrusted to "PETER," the minister of ST. MARY COLECHURCH, about the end of the 12th century.

From time immemorial, the lord chancellor and the twelve judges, with the masters in chancery, are seated in the house of lords on woollsacks covered with crimson cloth — a proof more decisive than any that can be adduced, of the high estimation in which the staple commodity of England has been held, from the earliest period of British History.

Saint Agatha.

(5TH FEBRUARY.)

OF ST. AGATHA — who was born in Sicily — historians have recorded fewer particulars than might have been expected, from the veneration in which this Saint is held, and especially in the island that gave her birth. From antient authors we can indeed collect a general outline of her life and sufferings.

QUINTIANUS, prætor of *Catania*, smitten with the beauty of AGATHA, attempted to seduce her to his arms. Not being able to accomplish that design, his love was converted into inveterate hatred; and after being publicly scourged by his orders, AGATHA was thrown into a loathsome dungeon. But here, unmoved by cruelty as she had before been by temptation, this virtuous woman persevered in repulsing the addresses of the prætor. On being questioned as to her religious faith, she avowed herself a Christian, and boldly refused to sacrifice according to the Heathen rites. She was then racked — burnt with hot irons — deprived of her breasts — and in that situation, remanded to prison for future tortures. When summoned to sustain a repetition of the rack, she fervently addressed herself to Heaven for release from her tormentors, and suddenly expired without a pang. This event is stated to have happened on the 5th of February 252, or 253, in the third consulship of the emperor DECIUS.

In a church of the city of *Catania*, afterwards dedicated to St. Agatha, her *sacred veil* was carefully preserved, as a sure defence against the eruptions of Mount *ÆTNA*. And although the church itself has been destroyed, and the city repeatedly overwhelmed by the lava — particularly in the earthquake of 1693, when near 20,000 of the inhabitants perished — the confidence in St. Agatha's protection is in nowise diminished! The *miraculous veil*, which was recovered from the ruins of the church, is yet shewn, and believed to possess not only complete dominion over the mountain, but the quality of

imparting a similar power to every thing it touches — “ provided it be afterwards sanctified “ by the bishop’s blessing.”

Quinquagesima, or Shrove Sunday.

(9TH FEBRUARY 1812.)

This Sunday is called QUINQUAGESIMA, for the reasons explained in page 100, — and SHROVE-SUNDAY, as introductory to the season—of which the succeeding Tuesday was the commencement. SHROVE is the preterite of the Saxon verb to *shrive*, i.e. to *confess*. Hence that Tuesday, as the most solemn period of confession, was also called CONFESSION TUESDAY, or SHROVE TIDE — Confession Time. *Tide*, or *Tid*, the Saxon word for Time, is yet applied in this country to particular periods, such as *Whitsuntide*, &c. In the North of England, the word *Tide* and its derivatives, are also still in use—sometimes to express duration, and at others, the annual recurrence of fairs or feasts. Thus *astite*, i.e. *as tide*, expresses the word *anon*, or *as soon*; and *tider* or *titter*, SOONER: “the *titter* you come the *titter* you’ll go,” is a common expression. Instead of *Fair* or *Feast*, *Tide* is frequently added to the name of a place to express the annual recurrence of such period,—as for *Bingley-Fair*, or *Feast*, they say *Bingley-Tide*, &c.

This season was formerly called FASGUNTIDE, or FASTINGTIDE, and also FASTENS and FAST-

MASS, by which names it is yet known in different parts, as being a season of fasting.

Besides the old Saxon *shrive*, the word *beshrew* springs from the same root, though it now signifies to *curse*, or *rail at*. A *beshrewed* person antiently meant one who looked like a *confessed sinner*, doomed to heavy penance.

In the reformed church; *shriving*, or *confessing*, has long been discontinued; but in that of Rome, it is still customary, and particularly at this period, as a preparation for the observance of Lent. Before the Reformation, confession was enjoined at this season to every communicant. The great bell which summoned the people to that duty, is yet rung in some parishes, and called the *pancake bell* — a title derived from the custom of eating pancakes and fritters at SHROVE TIDE.

Shrove Tuesday.

(11TH FEBRUARY 1812.)

The origin of the term *Shrove* has already been explained. After confession, the people were suffered to indulge in festive amusements, but were not permitted to partake of any food except the usual substitutes for flesh. Hence arose the custom of eating pancakes and fritters at *Shrovetide* — vulgarly called *Pan-cake Tuesday*. The preceding Monday was called *Collop-Monday*, from the custom of regaling

with eggs, on *slices* or *collops* of bread, which have been since extended to collops of meat.

On these days the most wanton recreations were formerly tolerated; and from that source sprang the popish CARNIVAL — a word compounded of *carni vale*, or *farewell to flesh*, in allusion to the great fast of *Lent*.

From the loose pastimes of the age in which the Carnival originated, are also to be traced COCK FIGHTING, and COCK THROWING. The custom of WHIPPING TOPS, ROASTING HERINGS, JACK OF LENT, &c. were evidently designed, as typical of the rigour of church discipline.

COCK FIGHTING, and COCK THROWING, were formerly universal on this day throughout the kingdom. But infinite pains were taken during many years, by public writers, as well as by humane individuals, to excite a general abhorrence of these unnatural pastimes, which have happily been so far successful, that *Cock throwing* is absolutely extinct, and COCK FIGHTING — now confined to a few districts — is rapidly declining.

Of the cruelty by which the human mind may be tinctured, from a familiarity with the sanguinary combats between what are termed GAME COCKS, the following remarkable illustration is extracted from the Obituary of the Gentleman's Magazine, for April 1789:

“Died, April 4th, at Tottenham, JOHN AR-
 “DESOIR, Esquire, a young man of large for-
 “tune, and in the splendour of his horses and
 “carriages, rivalled by few country gentlemen.
 “His table was that of hospitality, where it

" may be said he sacrificed too much to convi-
 " viality. Mr. ARDESOIF was very fond of cock-
 " fighting, and had a favourite cock, upon which
 " he had won many profitable matches. The last
 " bet he laid upon this cock he lost, which so
 " enraged him, that he had the bird tied to a
 " spit, and roasted alive before a large fire.
 " The screams of the miserable animal were so
 " affecting, that some gentlemen who were pre-
 " sent attempted to interfere, which so en-
 " raged Mr. ARDESOIF, that he seized a poker,
 " and with the most furious vehemence declared,
 " that he would kill the first man who inter-
 " fered: but in the midst of his passionate as-
 " severations, *he fell down dead upon the spot!*"

COCK FIGHTING, has by some been ascribed to
 the Athenians, as an original institution, partly
 religious, and partly political. THEMISTOCLES,
 on his march to meet the Persians, seeing two
 cocks engaged in furious combat, adroitly avail-
 ed himself of that circumstance to inflame the
 passions of his soldiers. " Behold," said he,
 " my gallant countrymen, these birds: *they* fight,
 " not for the monuments of *their* ancestors, nei-
 " ther do they endure the strife for glory, for
 " liberty, nor for their children, but merely be-
 " cause the one will not yield to the other."
 Animated by this harangue, the Greeks rushed
 to battle with incredible fury, and obtained a
 decisive victory. From that time, combats be-
 tween cocks became a public spectacle in
 Athens.

That the Athenians were the first, and perhaps
 the only people who sanctioned Cock fighting
 by a public ordinance, cannot be controverted,

but it was a common sport throughout Greece, and subsequently with the Romans, by whom it was undoubtedly introduced into this country.

The origin of this custom is probably of much more remote date than the Republic of Athens; for combats between cocks, and other pugnacious birds, have been a favourite amusement of Eastern nations, from the earliest periods of their history.

WILLIAM FITZ-STEPHEN, who wrote the *Life of Becket*, in the reign of Henry the Second, is the first English writer by whom "*cocking*" is mentioned. That author, in describing it as an amusement of *school boys* on *Shrove Tuesday*, in this country, particularly notices it to have been also a common pastime with the boys of Rome.

But although various nations have encouraged this ferocious sport, it is in our own country that the mortality of these contests has been increased by artificial *spurs of steel*, called *gaffs*, which fastened to the heel, frequently enable a strong cock to transfix his adversary to the *sod*, on which they fight.

Cock-fighting, in the reign of Charles the Second, was a royal diversion, and hence the species of combat called the BATTLE ROYAL. In this inhuman contest, a number of cocks *heeled* with artificial spurs, are turned down together, and the general combat which ensues, is protracted until the whole are killed — with the exception of one surviving bird, who consequently wins the battle.

The WELSH MAIN, usually consists of sixteen pairs of cocks which are *pitted* in succession. Of

these, the *victors* are pitted against each other. Thus at the termination of the second round of battles, there remain *eight* cocks, which, after a third combat, are reduced to *four*. At the end of a fourth round of battles, *two* cocks remain — of whom the survivor, in a final battle, is the winner of the Main.

In neither the BATTLE ROYAL, nor the WELSH MAIN, does more than one cock escape death; nor can the mangled survivor of so deadly a conflict have much chance of recovery.

COCK THROWING — the other favourite practice of this day — was however infinitely more barbarous than COCK FIGHTING. In this horrible *diversion*, the poor sufferer, fastened to a stake, endured the batterings of sticks and other missiles, until released by some lucky blow, terminating at once his sufferings, and his life.

This savage custom, is supposed to have been of later introduction than COCK FIGHTING, as FITZ STEPHEN, though minute in his description of the latter, has not the slightest allusion to the former.

The origin and meaning of Cock Throwing have been thus explained:

“ In our wars with *France* in former ages, our
 “ ingenious forefathers invented this emblematic
 “ way of expressing their derision of, and
 “ resentment towards that nation. Poor *Moun-*
 “ *seer* at the stake, was pelted by men and boys
 “ in a very rough and hostile manner. The
 “ brawny arm that demolished the greatest num-
 “ ber of the enemy, gained the honour of being
 “ the hero and champion of its country. The
 “ engagement generally continued great part of

“ the day, and the courageous brave *English*
 “ always came off conquerors.

“ It will reasonably be asked, why I fix upon
 “ the *French*, rather than the *Scotch*, the *Spanish*,
 “ or any other nation? And why should the
 “ enemy be represented by a *Cock*, rather than
 “ by a *Hen*, a *Goose*, a *Dog*, or any other ani-
 “ mal? The reason is evident: a *Cock* has the
 “ misfortune to be called in *Latin* by the same
 “ word which signifies a *Frenchman*: so that
 “ nothing could so well represent, or be repre-
 “ sented by the one as the other. The *French-*
 “ *man* is ingeniously ridiculed and bastinadoed
 “ in the person of his namesake. This natu-
 “ rally accounts for the cruel and barbarous
 “ treatment poor Chanticleer has undeservedly
 “ met with. It was an ingenious, politic con-
 “ trivance, to exasperate the minds, and whet
 “ the resentment of the people against the ene-
 “ mies of their country.”

CRANENSTEIN, an old German author, assigns
 to this usage a more distant and different
 origin: — “ When the Danes,” says he, “ were
 “ masters of England, and lorded it over the na-
 “ tives of the island, the inhabitants of a certain
 “ great city, grown weary of their slavery, had
 “ formed a secret conspiracy to murder their
 “ tyrants in one bloody night, and twelve men
 “ had undertaken to enter the city guard-house,
 “ by stratagem, and seizing the arms, to sur-
 “ prize the centinels, when their followers, upon
 “ a signal given, were to come from their
 “ houses, and sacrifice all opposers; but when
 “ they were attempting its execution, the unu-
 “ sual crowings and flutterings of the cocks

“ about the place they strove to enter, disco-
 “ vered their designs; and the Danes, thus pre-
 “ served, doubled their vigilance, and much
 “ augmented their cruelties. Soon after the
 “ English were relieved from the Danish yoke,
 “ and to revenge themselves on the cocks
 “ for the misfortune they had involved them in,
 “ instituted this custom of knocking them on the
 “ head on Shrove Tuesday, the day on which it
 “ happened. This sport, though at first prac-
 “ tised only in one city, in process of time be-
 “ came a national divertisement, and has con-
 “ tinued ever since the Danes first lost this
 “ island.”

A conjecture has been hazarded by some
 authors, that COCK THROWING was an institution
 of the Church, in allusion to the indignities of-
 fered by the Jews to our Saviour before his
 crucifixion. But this surmise is unsupported by
 any rational corroboration. It is more conso-
 nant with probability, that the poor *Cock* repre-
 sented a *Frenchman* than a *Jew*, as this savage
 practice is known to have been introduced in the
 reign of Edward the Third, when France and
 England were in a state of mutual exasperation;
 nor does it appear that the practice ever dis-
 graced any country but England.

The Latin word *Gallus*, signifying as well a
Frenchman, or *Gaul*, as a *Cock*, hence probably
 this bird has so long been considered an emblem
 of France. To express the contempt in which
 the levity and inconstancy of the French were
 held in this country, the VANE that shews the
 changes of the wind, was shaped as a *Cock*—
 and by a natural transition, the term *Weather*

Cock has wholly superseded the original, but nearly obsolete word, *VANE*.

A *WOODEN COCK* is still the annual object of sport with school-boys, and since the abolition of Cock Throwing, oranges, tobacco boxes, &c. &c. placed on sticks — called upon this occasion *Cocks* — are thrown at with bludgeons, as was antiently the custom when the object was a living bird.

In the year 1446, *SIMON EYRE*, Lord Mayor of London, gave a *Pancake Feast* on *SHROVE TUESDAY* to the *Apprentices* of the city — an example of hospitality that was followed by some of his successors.

Ash Wednesday,

(12TH FEBRUARY 1812.)

Stands conspicuous for the severity of discipline antiently exercised on this day, when penitents appeared before their bishops with naked feet, and on their bodies a covering of only the coarsest sackcloth — ready to submit to penance. On those deserving exemplary punishment, were *sprinkled ashes of the palm tree*, burnt on Palm Sunday. After this they were driven out of the church, the clergy all repeating loudly, “In the sweat of thy brow shalt thou “eat thy bread.” Sinners of a less degree, were marked on the forehead with the sign of the cross, and admonished in these words, “Remem-

"ber, man, that dust thou art, and to dust thou shalt return."

When BONIFACE the Eighth was about to sprinkle the ashes on the ARCHBISHOP OF GENOA — against whom he was strongly irritated for supporting the sect of the *Gibines* — he converted the customary admonition "remember, &c." into a virulent invective against the *Gibines*, and concluded, by throwing the whole contents of the dish in the archbishop's face!

The primitive Christians did not commence their Lent until the Sunday now called the first in Lent. Pope FELIX the Third, in the year 487, first added the four days preceding the old Lent Sunday, to complete the number of fasting days to forty. The sprinkling with ashes on the first of the four days, which gave that day the name of DIES CINERUM, or ASH WEDNESDAY, was introduced by GREGORY the Great. In the year 1091, the Council of BENEVENTUM strictly enjoined this ceremony, which was practised by the whole Christian Church until the Reformation, when what is styled the COMMINATION, was substituted in its place.

That *ashes* have been considered as an appropriate emblem of mortality, the reply of the magnanimous Cardinal XIMÈNES to the haughty ISABELLA of Spain, forcibly illustrates. When with *assumed* insolence and contumely, he had artfully excited ISABELLA's indignation against the *Cordeliers*, of which order he was the *ostensible intemperate head*, he nobly urged the vanity of *all* earthly pride. "Recollect," said the astonished Queen, "who you are, and to whom you speak." "Yes, Madam," replied the Cardinal, "I am

"aware I speak to the Queen of Spain, a Being *"like myself and all my order,* sprung from the *"ASHES,* to which we must alike return." The rebuke was felt, and XIMENES succeeded in his real object — the reduction of that excessive influence, which his turbulent brethren had acquired at the Court of Castile.

ISABELLA, and her Royal Consort FERDINAND of Arragon — by whose nuptials, CASTILE, LEON, ASTURIAS, and BISCAY, became "inseparably united" with ARRAGON, VALENCIA, and MURCIA — are generally acknowledged to be the *first* who bore the title of "CATHOLIC," by which the monarchs of Spain, have been, for ages designated. This honour is said to have been conferred on them by POPE INNOCENT the Eighth, as a reward for their services to the Church, and for the expulsion of the Moors. It is indeed asserted by MARIANA, that RECCAREDE was distinguished by this title so early as the year 589; and VASCE contends that it was first bestowed on ALPHONSUS in 738: but ROBERTSON, and other eminent historians, assign the honour to FERDINAND and ISABELLA.

Among the antient customs of this country, one of matchless absurdity was continued even to so late a period as the reign of GEORGE the First. During *Lent*, an antient officer of the crown, styled the KING'S COCK-CROWER, *crowed* the hour each night, within the precincts of the palace. On the ASH WEDNESDAY, after the accession of the House of Hanover, as the PRINCE of WALES, afterwards GEORGE the Second, sat down to supper, this officer abruptly entered the

apartment, and in a sound resembling the shrill pipe of a cock, crowed "past 10 o'clock!" The astonished Prince, at first conceiving it to be a premeditated insult, rose to resent the affront; but upon the nature of the ceremony being explained to him, he was satisfied. Since that period, this silly custom—which was intended to remind the Court of their errors, by that clarion which called back PETER to repentance—has been discontinued.

In the antient Church, *Ash Wednesday* was called *the head of the fast*—because Lent commenced on that day: and *the day of ashes*—from the ceremony of *sprinkling ashes*—whence our *Ash Wednesday*.

Saint Valentine.

(14TH FEBRUARY.)

The "*choosing a Valentine*" on this day, is unquestionably a custom of great antiquity, although the origin of it is unknown.

VALENTINE, was a Presbyter of the Church, and as some authors affirm, a *Bishop*. Others assert that he *renounced his faith*, because he *was not made a Bishop*. All agree, however, in assigning him the palm of martyrdom, under CLAUDIUS the Second, at Rome, A. D. 271. Being delivered into the custody of ASTERIUS, he restored to sight one of his daughters, who had been blind from infancy. By this miracle the whole family were instantly converted, and "*joyfully suf-*

"*fered death*" amidst the greatest torments. VALENTINE was kept in prison for about a twelvemonth, and then beheaded.

In the Papal dominions patron saints are chosen on this day — and hence, *perhaps*, our custom of choosing *Valentines*, or *Lovers*, for the year.

Some authors assert that Valentine used to assemble the proselytes to his *heretical* doctrines on the 14th of February, when each chose a *female*, to instruct in religious and even in *worldly affairs* during the year, and from that deduce *our* custom.

There was another VALENTINE, the ninety-ninth bishop of Rome, who established the annual usage of the poorer clergy drawing lots for patrons during the ensuing year; from which cause some assign to him the origin of our custom, while it is probable that we only continued with some alterations, the LUPERCALIA of the Romans, St. Valentine's day immediately preceding the antient period for the celebration of that heathen festival.

This change, the most strict of our religious ancestors, may have submitted to without repining; the Pagan ceremony was barbarous, and every way objectionable. This was consonant with nature, which at this season of the year, prompts the feathered tribes to choose their mates, particularly in warm climates, where the choosing of Valentines originated, and gives as it were fresh animation to the renovated world.

Quadragesima, or First Sunday in Lent.

(16TH FEBRUARY 1812.)

LENT is derived from the old Saxon word *Lenten*, *Lentz*, signifying the spring of the year, because it usually happens about the commencement of the spring; or, when the days are fast increasing in *length*, which the Saxon word from which *Lenten* is derived, implies.

The antient Christians abstained wholly from food until the evening of each day, throughout this long fast; and the value of what they saved by the privation was given to the poor. The commonalty, although sensible of that benefit, yet with their expressions of gratitude, contrived to mingle some allusions to their lowly state, not quite expressive of entire satisfaction; and “*La carcel y la quaresma para los pobres es hecha*,” “The *jail* and *Lent* were made for poor folks,” is a striking instance of the popular feeling in Spain — a country celebrated for the force of its proverbial sayings.

The *moderate* use of either flesh, or fish, was permitted, until religious ingenuity created a distinction between the flesh of terrene animals and fish. The strict observance of this distinction was so rigorously enforced by the Romish Church, that about 1212, upwards of 100 persons were *burnt* for venturing to assert their *opinion*, that it was lawful for Christians to eat flesh during Lent.

BECCARIA, in his *Essay on Crimes and Punishments*, states, that in the archives of St. Claude in Burgundy, is preserved the following abominable sentence: "Having seen all the papers of the process, and heard the opinions of the doctors learned in the laws, we declare Claude Guillon to be fully attainted, and convicted of having taken away part of the flesh of a horse, and of eating the same on the 1st of March 1629, being a fish day" — for which crime the poor wretch was beheaded on the 28th of July following!!

LEWIS, in his *Patriot King*, affords us a striking instance of the tyranny of ecclesiastical jurisdiction even in this kingdom, so late as the Reformation. "Thomas Freburn's wife of Paternoster-row, London," says that author, "longed for pig. Fisher, a butter-woman, brought him a pig ready for the spit, but carried a foot of it to Dr. Cocks, dean of Canterbury, whilst at dinner. One of the dean's guests was Garter King at Arms, Freburn's landlord, who sent to know if any of his family were ill, that he eat flesh in Lent. All well, quoth Freburn, only my wife longs for a pig. His landlord sends for the bishop of London's apparitor, and orders him to take Freburn and his pig before Stocksley the bishop. Stocksley sends him and his pig to judge Cholmly, who not being at home, he and the pig were brought back to the bishop, who committed them both to the Compter. Next day, being Saturday, he was carried before the lord mayor, who said, on Monday next he should stand in the pillory, with one half of the pig on one shoulder, the other half on the other

“ The wife desired she might suffer, as the pig
 “ was on her account. A string was put through
 “ it, and it was hung about his neck, which he
 “ thus carried to the Compter again. Through
 “ Cromwell’s intercession, the poor man at last
 “ gained his liberty, by a bond of twenty pounds
 “ for his appearance. This mischief-making
 “ pig was, by order of the right reverend the
 “ father in God the bishop of London, buried
 “ in Finsbury-field, by the hands of his lord-
 “ ship’s apparitor. And Freburn was by his
 “ landlord turned out of his house, and could
 “ not get another in four years.”

At the Reformation, abstinence from flesh was still enjoined on *all the Fridays and Saturdays* throughout the year, as well as other days denominated *fish-days*. Queen ELIZABETH renewed these injunctions, but with an express declaration that it was not as believing any religious difference in food, *but a mere measure of policy, to promote the consumption of fish, as an encouragement to sea-faring men, and at the same time to spare the stock of sheep.*

That the observation of Lent was originally established in commemoration of our Saviour’s miraculous fasting, seems to be generally admitted. The Jews’ yearly *Passover*, or feast of *expiation*, was begun by a solemn humiliation of forty days. The primitive Christians, following their example, appropriated an annual fast as a proper preparative for commemorating the great expiation of the sins of mankind. At first only forty *hours* of fasting were enjoined—from about twelve on Friday, to Sunday morning. Hence it is by many inferred that this fast was origi-

nally instituted, in commemoration of the period our Saviour remained in the sepulchre.

Forty has been a memorable number in sacred history : Besides the yearly feast of EXPIATION of the Jews, and the number of hours Christ was under the dominion of death—MOSES, ENAS, and our Saviour himself, each fasted forty days ; the NINEVITES were allowed forty days for their repentance ; the CHILDREN OF ISRAEL did penance in the wilderness forty years ; forty was the limited number of STRIPES by which MALEFACTORS were to be corrected ; the ALMIGHTY caused it to rain forty days, when the world was overwhelmed by the general DELUGE ; and it was forty days after the Resurrection, that CHRIST ASCENDED into heaven.

Pope TELESPHORUS, in the second century, instituted days of abstinence before Easter, though they were not enforced as a religious obligation, until the *third* century. ERCOMBERT king of KENT, first appointed the fast of Lent in this country, in the year 641. HENRY the Eighth published a proclamation in 1543, allowing the use of *white meats* ; which continued until by proclamations of JAMES the FIRST in 1619, and 1625, and by CHARLES the FIRST in 1627 and 1631, flesh was again wholly forbidden.

By the 9th *canon* of the 8th *Council* of TOLEDO, it was ordained, that if any person ate flesh in Lent—unless compelled by unavoidable necessity—they should be deprived of the use of it all the rest of the year. Even milk, butter, cheese, eggs, and any composition of which they formed an ingredient, were included in that canon. Butchers, without a dispensation, could

not kill any animal, nor did any person dare to dress flesh, or even boil an egg, without clerical permission. The EARL of SHAFTESBURY being indisposed during a tour in Italy, fancied he could eat some *veal*. The landlady of the inn, not daring to procure it without authority, applied to the priest. "Is his Lordship a *Catholic* or a *heretic*?" asked the reverend father. "Not a Catholic, I believe," said the hostess. "Then let him have the meat," said he. "Here is the dispensation, and he may eat if he pleases, and be d——d!" If credit might be given to the tales told of the *benefits of fasting*, his Lordship surely would not have desired to eat flesh. JOHN RAWLIN of the order of Cluny, in his *Sermones Quadragesimales*, among other impertinences, says, "that as a coach goes faster when it is empty—by fasting a man can be better united to God: for it is a principle with geometers, that a round body can never touch a plane but in one point; but God is this surface, according to these words, *justus et rectus Dominus*—a belly too well fed becomes round, it therefore cannot touch God except in one point; but fasting flattens the belly, and it is then united with the surface of God in all points!"

The celebrated HANDEL was the first who introduced ORATORIOS, or sacred performances at our theatres, two nights in each week during Lent. These were, originally, confined to sacred pieces; but other performances are now occasionally introduced.

Ember Week.

(19TH FEBRUARY 1812.)

In the third century, Pope CALIXTUS ordered EMBER DAYS to be observed in the Christian Church, to implore the blessings of the Almighty *on the produce of the earth, by prayer and fasting*. He appointed FOUR TIMES in each year — answering to the four seasons — for exercising these acts of devotion. The two first happen on the Wednesdays, Fridays, and Saturdays following Quadragesima Sunday and Whitsunday, and are variable like those festivals. The two latter, which depend on the *fixed* festivals of HOLY CROSS and ST. LUCIA, may also vary a week, as they take place on the Wednesdays, Fridays, and Saturdays, *after* those feasts.

By the 31st Canon of the Church of England, it is strictly enjoined “that deacons and ministers be ordained, or made, only on the Sundays immediately following these Ember Feasts, or days of preparation.” But notwithstanding this injunction, bishops do occasionally ordain on other Sundays, and even on Holidays not Sundays.

The title of these days is by some derived from *ἡμέραι*, i. e. *Days*. Dr. MARECHALL, and SIR H. SPELMAN, conjectured that they are so called from the Saxon EMBRYNE, or IMBRYNE, signifying *a circuit*. But the Saxon word *Imbre* signifies *ashes*, which were sprinkled on the heads of the people at these seasons; and as on these days, nothing was permitted to be eaten till

night — and then, only cakes baked under the embers, or ashes — called *Panem subcinerinium*, or Ember bread — the opinions of other antiquaries, that they were thence called Ember Days, appear most consonant with probability.

In the laws of both king ALFRED, and CANUTE, these days are called YMBREN, and from them the four weeks in which they severally occur, are denominated *Ember Weeks*.

Saint Matthias the Apostle.

(24TH FEBRUARY.)

• ST. MATTHIAS, one of the seventy Disciples, was — together with JOSEPH, surnamed BARSABAS and JUSTUS — proposed to the Apostles, as a candidate to fill the vacancy occasioned by the death of JUDAS ISCARIOT. The lot fell upon Matthias, to whose ministry CAPPADOCIA and COLCHIS were assigned.

About the year 62, travelling towards Jerusalem, he was seized in Galilee, and carried before ANANIAS, the High Priest, by whose order he was first stoned, and then beheaded with a battle-axe — the concomitant emblem of this disciple in all graphic representations.

The festival of St. Matthias, has been differently observed by the Church on Leap Years; but it will be seen by reference to the article under the title *Calendar*, in the CLAVIS CALENDARIA,

that it is now to be invariably celebrated on the 24th of February — as well in Leap, as in other years.

Saint David,

(1ST MARCH.)

St. DAVID — the son of XANTUS, Prince of *Cereticu*, now Cardiganshire, by MALEARIA, a nun — was uncle to king ARTHUR. Educated in the famous monastery of Bangor, for the service of the Church, he became one of the most able ministers who ever preached the Gospel to the Britons. After having been ordained priest, he retired to the Isle of Wight, and embraced the ascetic life. From thence he removed to *Menevia*, a city of Pembrokeshire, where he founded twelve convents — the members of which, were compelled to maintain themselves by agricultural labour.

The profits of their exertions were distributed to the neighbouring poor, conformably with the primitive regulations of the greater number of monastic institutions. About the year 577, the Archbishop of CAERLEON resigned his see to St. DAVID, who removed the seat of it to MENEVIA, afterwards called St. DAVID's, which became the metropolis of Wales: that dignity it held until the year 1100, when St. DAVID's was again reduced to a *Bishopric*.

During the pastoral ministry of St. DAVID, he combated, and finally overcame the *Pelagians* —

a sect which sprang from PELAGIAS, or MORGAN, a Briton, who denied original sin, and held other heretical opinions.

St. DAVID died in 642, at the very advanced age of 146 years, and was buried in the Church of St. ANDREW—supposed to have been founded by St. PATRICK, about the year 470.

The Welsh, who are the pure descendants of the Britons, regard St. DAVID as their *Tutelar Saint*, and in honour of him hold an annual commemoration, on the 1st of March. In 640, the antient Britons under King CADWALLADER, gained a complete victory over the Saxons, to which St. DAVID is said to have eminently contributed, by rendering the Britons known to each other, in consequence of an order by him issued that they should wear *leeks* in their caps. The Saxons, from a want of some such distinguishing mark, frequently mistaking each other, dealt their fury indiscriminately amongst friends and foes. Hence arose the custom of the Welsh wearing leeks in their hats, on St. DAVID's Day. SHAKSPEARE makes HENRY the Fifth acknowledge to the gallant FLUELLEN, his pride at joining in the practice :

"I wear it for a memorable honour,
For I am *Welsh*, you know, good countryman."

Henry V. Act 4.

Among the numerous miracles ascribed to St. David, by monkish writers, is that of the waters of Bath having received their warmth and salubrious qualities, solely from his benediction.

Saint Chad.

(2D MARCH.)

St. CHAD — the youngest of two brothers of that name — was born in Northumberland of Saxon parents, and became instrumental in converting the Mercians. Among the number of his converts was King WALPHERE, who, according to the legend, had put to death his two sons, WALFAD and RUFIN, on a suspicion of their having encouraged that faith, to which CHAD made the unnatural parent a convert. This saint at that time led an hermitical life, in a cell at LITCHFIELD, in Staffordshire, on the spot where now stands the church of his name. He officiated as Archbishop of York, by the command of EGGFRID King of Northumberland, while WILFRIDE went to PARIS, for consecration. On his return, St. CHAD resigned his temporary office, and some years after was created BISHOP of LITCHFIELD. The antient Mercian Cathedral was taken down in 1129, and the present elegant pile erected to supply its place, by WALTER DE LANGTON about 1296. ST. CHAD's *Shrine* was translated to the new edifice, and upwards of 2000*l.* — an immense sum at that time — expended in its decorations, which with all the accumulated riches, of offerings, &c. fell a prey to HENRY the Eighth.

CHAD was the third bishop of Litchfield; and the concourse of devotees who thronged to visit his shrine, was the first cause of the increase and flourishing condition of that city. He died on the 2d of March 672.

Perpetua,

(7TH MARCH,)

Was a married lady of distinguished parentage, and only in the 22d year of her age when she was ordered into confinement, by MINUTIUS FIRMIANUS, the proconsul of Africa, in the fifth general persecution of the Christians, under the Emperor SEVERUS. Her husband and mother were reputed Christians, but her father was a bigotted Heathen. Refusing to abjure the Christian faith, she was doomed to death. Her fortitude and magnanimity, when sentenced, with the child at her breast, to be devoured by wild-beasts, are supposed to have effected the subsequent conversion of her judge, HILLARIAN.

In the amphitheatre, where PERPETUA was exposed to the fury of a bull, she received several bruises from the enraged animal, but was finally dispatched by the public executioner, amidst the scoffs and exultations of the brutal spectators, A. D. 205.

89id Lent Sunday.

(8TH MARCH 1812.)

This day is the fourth, or *middle* Sunday, between *Quadragesima*, or the first day in Lent, and *Easter Sunday*. Several of our ecclesiastical writers call it *Dominica Refectionis*, or the

Sunday of Refreshment — from the Gospel of the day, which treats of our Saviour's miraculous feeding of the five thousand — and from the first lesson in the morning service, containing the story of Joseph's entertaining his brethren.

The common, or vulgar appellation of this day, is **MOTHERING SUNDAY**, a term expressive of the antient usage of visiting the *Mother* (Cathedral) Churches of the several dioceses, when voluntary offerings (then entitled *Denarii Quadragesimales*, now, the *Lent*, or *Easter offerings*), were made by the people. In many places, particularly in Cheshire, the people now visit their *natural* mother, instead of the mother church, presenting her with some small tokens of filial affection.

Gregory the Great,

(12TH MARCH,)

Descended from a patrician family at Rome, where he was born about 544, was styled, by St. BEDE, the APOSTLE of ENGLAND.

By some authors he is described as the "worst bishop of all that went before him, and "the best of all that came after him."

St. GREGORY was Præfect of Rome, and held other civil dignities; but being attached to a religious life, retired to the monastery of St. ANDREW, founded by himself — where he remained until Pope PELAGIUS the Second induced

him to become his secretary. During this employment he solicited permission to visit England; but his suit being rejected, he retired again to the monastery of St. ANDREW, of which he became abbot; and on the death of PELAGIUS, about 590, was elected Pope. He rejected the title of "*Universal Bishop*," calling himself *Servus Servorum Dei*, Servant of the Servants of God.

GREGORY deputed St. AUGUSTINE, and forty other missionaries, to convert the people of this country: BEDE has the following anecdote, on the subject of GREGORY's anxiety to enlighten our forefathers with a knowledge of the Gospel:

"He on a time saw beautiful boys to be sold in the market at Rome, and demanded from whence they were; answer was made to him, 'out of the isles of Brittain.' Then asked he whether they were Christians or no? They said 'no.' 'Alas for pity,' said GREGORY, 'that the foul fiend should be the lord of such fine folkes, and that they who carry such grace in their countenances, should be void of grace in their hearts.' Then he would know of them by what name their nation was called, and they told him '*Angleshmen*:' 'and justly be they so called,' quoth he, 'for they have angelike faces, and seem meet to be made co-heirs with the angels in heaven.'"

St. GREGORY's works were printed at Rome in 1588, and are still held in high estimation. After having filled the Pontifical chair for about fourteen years, he died in 604, sincerely lamented by all the religious of his time.

The present method of chaunting in the Church of Rome, commonly called the "*plain song*," was introduced by GREGORY. This is also sometimes called the *Gregorian*, and the *Roman Chaunt*.

Fifth Sunday in Lent.

(15TH MARCH 1812.)

This Sunday is merely distinguished in our Almanacs as the fifth in Lent. The Romish Church call it **PASSION SUNDAY**, a title which the sixth, or **PALM Sunday**, bears in the Reformed Church. The ceremonies of this day were formerly carried by the Catholics to an excess of superstition: at present they content themselves with hanging their crucifixes with black, in token, as they affirm, of our Lord having quitted the Temple, and hid himself. Among other ceremonies, *soft beans* were distributed as a species of dole, denoting grief — a custom doubtless derived from the Heathens, who deemed such offerings propitiatory to departed spirits. The Latin Church, however, attributes the usage to an imitation of the *corn* gathered by the disciples. In our Northern counties, pease are used in the repasts of this day, which is known by the antient name of **CARE**, or *Carling Sunday* — evidently a vestige of the antient superstitions of this day, which before the Reformation, were general throughout the kingdom. After that happy event, the people testified their joy at being relieved from the mortification of this day, by the following couplet still in use in Nottinghamshire:

“ Care-Sunday, care away,
“ Pahn-Sunday and Easter-day.”

At Newark-upon-Trent one of the fairs is called “Careing Fair,” and held the Friday be-

fore "Careing Sunday." There is also another saying preserved in the North relating to this day.

"Tid, Mid, Misera,
"Carling, Palm, and good Paste-day."

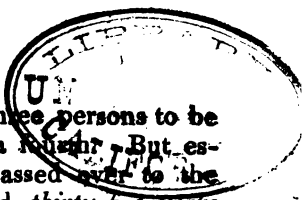
explained thus "TID, MID, MISERA," — corruptions of the old Latin service *Te DEUM, Mi DEUS, MISERERE Mei*; "GARLING," and "PALM," as already elucidated: and "PASTE-EGG-DAY," allusive to the PASCAL-EGG.

Saint Patrick.

(17TH MARCH.)

ST. PATRICK, styled the Archbishop, APOSTLE, and FATHER of the HIBERNIAN CHURCH, has also been selected as the PATRON, or TUTELAR SAINT of that island. The *Irish* assert him to have been a Genoese Friar, who travelled on foot through Italy, France, England, and Scotland, and embarking at Port *Patrick* — so called from that event — landed at *Donaghadee* in Ireland. But he is more generally supposed to have been born at *Kirk Patrick* near *Dunbarton* in Scotland, April 5th, 373.

At the age of sixteen, St. PATRICK being seized by some Irish exiles, was carried to Ireland, and there sold to MILCHO, with whom he remained six years. The name of "*Succeath*," signifying "Valour in War," which he received at his baptism, was changed by MILCHO to COTHARIG, signifying four families, from his



having been purchased of three persons to be employed in the service of a ~~king~~. But escaping from captivity, he passed over to the Continent, where he studied *thirty-five years* under ST. MARTIN bishop of Tours, his mother's uncle, who ordained him deacon — and afterwards under ST. GERMAN bishop of Arles, from whom he received priest's orders, and his third name MAWN, or MAGINIM. Pope CELESTINE finally changed his name to PATRICIUS, or PATRICK, and entrusted him with a mission to convert the Irish.

In 441, or according to others in 432, St. PATRICK landing in Wicklow, proceeded to Dublin and Ulster, where he founded a church. At the end of seven years returning to Britain, he successfully opposed the heresies of PELAGIUS and ARIUS — established the great church of St. Andrew at Menevia, afterwards St. David's — and settled the bishopric of the Isle of Man. St. Patrick then returned to Ireland, and after a residence of thirteen years, revisited Rome, to render an account of his mission, which was unattended with the martyrdom of a single individual. About 472, he founded the Archbishopric of ARMAGH, and died at Ulster, 17th March 493, aged 120. Accounts vary regarding the place of this saint's interment: by the Irish he is believed to have been buried in the abbey of Saul, in the county of Down, but by English writers at Glastonbury, or Glasgow. CAMBRENSIS says, "the bodies of ST. PATRICK, ST. BRIDGET, and ST. COLUMB, were not only buried at Down, but were also there taken up and translated into shrines by JOHN DE COURSEY, about 1185."

In 1470, the eleventh year of Edward the Fourth, an order of Knights of the Garter was instituted in Ireland, which was abolished, though for what reason cannot be now ascertained, in the short period of 24 years after its establishment. On the 11th March 1783, a new order of Knighthood was instituted by his present Majesty, denominated "*The Illustrious Order of St. Patrick.*"

The wearing of Shamrock by the Irish on this day, is accounted for as follows. ST. PATRICK finding much difficulty in explaining the mystery of the TRINITY, was constrained to have recourse to some visible image, and fixed on the *Shamrock*, or *Trefoil*, as representing the divisibility of the Divinity into three distinct parts, uniting in one stem or original. But the *Shamrock* was the national badge of the Irish, long before the birth of ST. PATRICK.

It were superfluous to recount the many miracles attributed to ST. PATRICK, by whom Ireland is yet supposed by the credulous to have been exempted from the visitation, or existence, of *venomous reptiles*. His swimming across the Shannon *with his head under his arm*, or, according to an improved version of the story, "*in his mouth*," is doubtless a humorous tradition, originally intended to illustrate the tendency of the native Irish, to that species of colloquial blunder vulgarly termed a *bull*.

THE INTRODUCTION OF THE LATIN LETTERS and language into Ireland, is attributed to SAINT PATRICK.

Edward, King of the West Saxons.

(18TH MARCH.)

EDWARD, styled "*The Martyr*," was crowned, by the celebrated Archbishop DUNSTAN, when fifteen, or according to others only twelve years of age, in direct opposition to the will of his step-mother ELFRIDA.

"EDWARD lived four years after his accession, and there passed nothing memorable during his reign. His death alone was memorable and tragical. This young prince was endowed with the most amiable innocence of manners, and as his own intentions were always pure, he was incapable of entertaining any suspicion against others; though his step-mother had opposed his succession, and had raised a party in favour of her own son, he always showed her marks of regard, and even expressed on all occasions the most tender affection towards his brother. He was hunting one day in Dorsetshire" (on the 18th March, 978,) "and being led by the chase near Corfe Castle, where ELFRIDA resided, he took the opportunity of paying her a visit unattended by any of his retinue; and he thereby presented her with the opportunity which she had so long wished for. After he had mounted his horse, he desired some liquor to be brought him: while he was holding the cup to his head, a servant of ELFRIDA approached him, and gave him a stab behind. The prince, finding himself wounded, put spurs to his horse; but becoming faint by the loss of blood, he fell from the saddle, his foot stuck in the stirrup, and he was dragged along by his unruly horse till he expired. Being tracked by the blood, his body was found, and was privately interred at Wareham by his servants. The youth and innocence of this prince, with his tragical death, begat such compassion among the people, that they believed miracles to be wrought at his tomb, and gave him the appellation of Martyr, though his murder had no connexion with any religious principle or opinion."

After this flagrant violation of hospitality, no man, according to William of Malmesbury, would venture to drink in society without requiring the protection of his neighbour, and

hence arose the yet familiar expression of **PLEDGING**. Other authors, however, refer this custom to the time of the *Danes*, who, after subduing England, were in the habit of stabbing the native English whilst drinking.

ELFRIDA made the atonement usual at that period; but, a prey to remorse and apprehension, wore armour made of crosses, which she thought could alone secure her, against an imaginary phantom that incessantly haunted her imagination. Pope **INNOCENT** the Fourth first appointed this day to be kept as a festival, A. D. 1245.

Saint Benedict.

(MARCH 21ST.)

St. Benedict, surnamed **THE GREAT**, was born at **NARSIA**, in the dukedom of *Spoletto* in Italy, about the year 480, and studied at Rome until the age of fourteen, when he withdrew to **Subiaco**, and confined himself to a cavern, suffering no one to approach him but his friend **St. ROMANUS**.

After a seclusion of three years, he was appointed abbot of a neighbouring monastery, but disgusted with the manners of the monks, returned to his solitude.

The eastern monks being at this period possessed of great power and opulence, **St. BENEDICT** conceiving the design of raising the monks of the **WEST**, to equal power with those of the

East, established, and liberally endowed, twelve religious establishments.

In the year 529, he went with a few followers to Monte Cassino, where, taking possession of the temple of APOLLO, he laid the foundation of the famous monastery of MONTE CASSINO, and instituted the order of his name, which rapidly increasing in numbers soon extended over Europe. In the 9th century, the Benedictine Order which had been founded on the most virtuous and pious principles; had absorbed all others; — but from that period its power declined. The excellent institutions of the founder, became wholly perverted by avarice and ambition; and the higher clergy were at length compelled to unite with the Crown, and the nobility, to humble and impoverish those powerful and haughty monks — who, as an eminent author affirms, “ would have become a society, every way more dangerous and formidable to France, than that of the Jesuits had been to any state of Europe.”

St. Benedict died 21st March 542 : his REGULA MONACHORUM is spoken of by St. Gregory, as the best work of the kind every published.

Many miracles are recorded of this saint. St. Gregory asserts, “ that the Goths when they invaded Italy came to burn his cell, and being set on fire, it burnt round him in a circle; not doing him the least hurt : at which the Goths being enraged, threw him into a hot oven, stopping it close ; but coming the next day they found him safe, neither his flesh scorched, nor his clothes singed.”

Another St. BENEDICT, surnamed BISCOP, the

abbot of Were, near Durham, and tutor to the VENERABLE BEDE, united the Benedictines of this island in one body: he died in 690, and is often confounded with ST. BENEDICT the Great.

Palm Sunday.

(22D MARCH 1812.)

PALM SUNDAY (*Dominica Palmarum*) or **PASSION SUNDAY**, is the Sunday next preceding Easter. In the old Breviaries it has also the other titles of **DOMINICA COMPITENTIIUM**, from the catechumens obtaining leave to be baptized on the following Sunday; — **DOMINICA CAPITULIVM**, from the ceremony of washing the head on this day preparatory to baptism; — and **INDULGENCE SUNDAY**, from the favours formerly bestowed by the Emperors, &c. The *week* was called the **GREAT WEEK**, the **HOLY WEEK**, and **PASSION WEEK**.

When Jesus was proceeding to Jerusalem, in order to present himself in the Temple, he was met by the multitude, who accompanied him into the city, (vide Matt. chap. xxi.) singing hymns and spreading their garments with *branches of palm* and olive trees in his path; hence the palm or its substitutes the box and yew*, came to

* The box was substituted at Rome — the yew in England. Caxton in his Directory for keeping the Festivals, printed in 1483, says, "But for encheson, that we have non olyve that berith grained leef, algate therefore we take ewe instead of 'palme and olyve.'" Hence some authors account for Yew

be held in high esteem. Branches of the palm, solemnly blessed and burnt to ashes, were preserved by the priests, for *sprinkling* on Ash-Wednesday in the following year. The practice of carrying branches of these trees in processions, was continued in England till the second of Edward the Sixth — and some vestiges of the custom still remain in the willow flowers or buds gathered on this day.

In the Romish Church, a representative of CHRIST mounted on an ass, was led about in procession. The *animal* was distinguished by every mark of respect, and when relieved from its burden, led from place to place, the people prostrating themselves before it and exclaiming “*O happy ass ! O ass of Christ !*”

The PALM TREE has been chosen as the EMBLEM OF VICTORY — not in allusion to this day, as is erroneously supposed, but from its peculiar nature : it is an evergreen, shoots upwards, and though depressed by weight on its branches, or agitated by the winds, immediately resumes its original direction. The Hebrews call the palm חמר, or the *rising tree*, and the Rabbies derive their term for the rising of smoke, from the resemblance a column of that vapour bears, in a

trees still found in ancient church-yards. Yew was likewise much valued on account of its being used for the bows of our ancestors, but the wood procured from the Continent was found to answer that purpose better. In the reign of Elizabeth, it was settled by statute, that when a bow made of English yew was sold for two shillings, one of foreign yew might be sold for six and eight pence. By a statute of the thirty-fifth of Edward the First, it would seem that the planting yew trees in church yards, was, at least in part, “*to defend the church from the force of the wind !*”

calm day, to the figure of a flourishing palm tree. One of the numerous descriptions of Popish pilgrims are called PALMERS, from the staves made of the palm tree, with which they supported themselves on their journies : hence, to obtain "*the Palm*" became a figurative expression for triumph over sin, as it before denoted victory in temporal concerns.

Annunciation, or Lady Day.

(25TH MARCH.)

"THE ANNUNCIATION OF THE BLESSED VIRGIN "MARY" is a festival celebrated by the whole Christian World. When the period arrived for the fulfilment of the promise made to Abraham, *that in him, and in his seed, God would bless all the families of the earth*, it was announced to the Holy Virgin, by an Angel, that she should become the mother of the Redeemer.

The Reformed Church celebrates this day, in allusion to the mystery of the *incarnation* ; but by the Church of Rome it is observed *in direct honour of the Virgin herself*. The Protestant acknowledges but one Mediator, JESUS CHRIST — the Catholic reposes particular confidence in the power of the Virgin ; and admits of other intercessors without number.

This festival was instituted in the seventh century. The common appellation by which it is known is *Lady-day* ; and it is now one of the quarterly divisions of the year. (See TERMS.)

Maundy Thursday,

(26TH MARCH 1812,)

Is the Thursday before Easter. The word *Maund* formerly signified a hand-basket, from *Maun* Saxon, whence this expression is derived by some; but by others from *Manus*, Latin, a hand. Hence *Maundy-Thursday*—the day when baskets of provisions were distributed to the poor. Many conceive the *maund*, or hand-basket, to have received its appellation from the *day*—as in some old dictionaries, *Maundy* signified a small present on solemn occasions. A later etymology, however, regards *Maundy-Thursday* as a corruption of *Mandate Thursday*, antiently called *Dies Mandatæ*, in allusion either to our Saviour's *commandment* to the Apostles, to commemorate his last supper—or to *love one another*, given after he had *washed their feet*.

The custom of relieving indigent persons on *Maundy Thursday*, originated in the year 1363; in the reign of EDWARD the Third. Many succeeding Sovereigns used, in imitation of CHRIST, to wash the feet of the objects of their beneficence. The people of the East, not wearing any covering on their legs, nor usually on their feet—the personal performance of ablution by the host to his guests, was regarded as an act of hospitality. The custom of washing the feet of the poor, has been long discontinued here, as savouring more of *affected*, than of *real* piety.

At the present period, on *Maundy-Thursday*, the LORD ALMONER, or SUB-ALMONER, attends

at Whitehall-Chapel ; and after divine service, as many poor men, and as many poor women, as the king has reached years of age, receive the royal bounty — consisting of woollen and linen cloth, shoes, stockings, and five three-penny loaves each ; beef, salt-salmon, cod, and herrings, wooden cups of ale and wine — and lastly, a one pound note (formerly a piece of gold,) with as many silver-pennies to each as the monarch has numbered years.

Good Friday.

(27 MARCH 1812.)

This day is held as a solemn fast in remembrance of the CRUCIFIXION OF OUR SAVIOUR. Its appellation of *Good*, seems peculiar to the Church of England. The Saxons called it *Long-Friday*, from the length of the ceremonies on that day ; but its antient title was *Holy-Friday*, and the week in which it happens, was, and is now denominated *Holy*, or *Passion Week*.

According to St. Mark, the Crucifixion commenced at the 3d, and ended at the 6th hour — but St. John states it to have *begun* at the 6th hour. It has, however, been decided, that the *third hour* is the correct account. In the Church of Rome offices called *Tenebræ*, (*i. e.* darkness) are sung on Holy Friday, and the day preceding and succeeding it. The lights are extinguished, and nearly at the conclusion of the service, a solemn silence is observed — when suddenly, a

tremendous noise ensues, in token of the rending the veil of the Temple. In London, **CROSS BUNS** — (so called from the cross impressed upon them) — form the general breakfast on *Good-Friday*. In some counties, a stock of cakes is preserved as a cure for the faithful throughout the year — a remnant of the sacramental wafer or *housell* of the Church of Rome, as practised by the priests nearly eight centuries ago.

Easter Day, or Easter Sunday,

(29TH MARCH 1812,)

Was antiently distinguished as the *Great Day*, and the *Feast of Feasts*. This is a moveable festival to commemorate the Resurrection — and governs all the other moveable feasts. The Greek and Latin Churches call it *Pascha*, from an Hebrew word signifying a *passage*—the name given to the Jewish *passover*. It had formerly that title in this country, and in Yorkshire is yet called *Peace*, an evident corruption from *Pascha*. In the North of England, *Pasche* or *Paste-Eggs* are presented at this season; — a practice also of the Greek Ghurch. This custom was typical of the Resurrection — a chick being, as it were, entombed, before it bursts its shell, and is brought into life.

The title of *Easter*, is by some derived from *Eastre*, or the Goddess of the *East*, a Saxon deity. CLELAND, however, considers it to be so called “from the word *East*, to eat; whence,

“with the *prosthesis* of the *f* to feast, it had its name Easter, from the liberty restored of eating animal food,” after Lent. Others say *Easter* first signified *to rise* — as expressive of the Resurrection.

Easter Sunday was antiently called the *Great Day*, and the *Feast of Feasts*. It is supposed to have been first celebrated about the year 68, by the immediate successors of the Apostles. Some Churches have kept this great festival on a *fixed day*; others, with the Jews, on the 14th day of the moon, following the vernal equinox, on whatever day it happened. But the title of the day at that period, and in the *Asiatic establishment*, was solely *quarto decimans*, expressive of the 14th day of the moon. Other churches held it on the Sunday following — on which latter day, it was decreed by the Council of Arles, in 314, to be celebrated by all churches; and that order was confirmed by the Council of Nice, in 325. Their being, however, no method established of making the intricate calculation of the return of this festival — a disagreement in its observance naturally occurred. In 387 and 577, some Churches kept it on the 21st March, some on the 18th, and others on the 25th of April. By POPE GREGORY the Thirteenth's regulation of the calendar in 1582, (see Page 14.) *Easter-day* is made to agree with the ordinance of the Council of Nice, in 325, and always happens on the Sunday *after* the full moon, immediately succeeding the vernal equinox, or 21st March. In 1810, the moon was at full at three in the morning of the *solar* day, on the 21st March. — but by the *lunar* com-

putation on the 20th; consequently not being *on or after* the 21st, as the act directs — Sunday the 22d of April, and not Sunday the 25th of March, was Easter-day. The 22d of March and 25th of April have obtained the appellation of “*Easter limits*,” because Easter day cannot fall earlier than the former, nor later than the latter, in any year.

The custom of eating *tansy puddings* and *cakes* at Easter — now confined to provincial places — was originally symbolical of the *bitter herbs* in use among the Jews at this season; although in contempt of Judaism, *bacon* was also part of the fare. The Jews long since made tansy into a pickle for their *Paschal lamb* — whence our custom of *mint sauce* to lamb.

Easter Monday and Easter Tuesday.

(30TH and 31ST MARCH 1812.)

In the Reformed Church, peculiar services are yet appointed for these days; but in general, they are merely regarded as days of pastime by the lower classes. Antiently *Easter* — then styled the *Queen of Feasts* — was solemnized during 50 days in succession; but its religious observance has been reduced to the two days after *Easter-Sunday*.

Among the customs yet extant, is that of *lifting*, chiefly confined to the Northern counties. On Easter Monday, the men lift the women, *thrice*, by the legs and arms — as typical of the Resurrection on the *third* day; and on Easter

Tuesday, the women perform the like ceremony with the men. In some places, particularly at Durham, the two sexes take off each other's shoes, retaining them until redeemed by some token of amity. A custom is also yet retained in other places, termed **BLAZING**, in allusion to our Saviour's rising from the tomb.

First Day of April.

Our almanacs formerly distinguished the first of April as "All Fools' Day;" but that notice of the day has long been discontinued. The custom which gave it that appellation, however absurd, still prevails, and is so universally known, that it were superfluous to describe the nature, or the manner of making what is termed "AN APRIL FOOL." In some of the Northern counties, and in Scotland, the person deceived is called "a Gowk;" and the sending any one upon nonsensical errands, "Hunting the *Gowk*," or Fool. *Gowk* is a Northern expression for the *Cuckoo* — one of the most silly of the feathered tribe.

In France, the person called with us April Fool is styled "UN POISSON D'AVRIL," that is, "an April Fish," or by implication, a Fool. The *mackarel* — a fish caught at this season, with peculiar facility by the slightest deception, is also called in France "*poisson d'Avril*" — doubtless from its characteristic gullibility. But no rational inference can hence be deduced — as has been suggested by some — of our ancestors borrowing the custom from the French, who may

with quite as much reason be conjectured to have called the mackarel "*poisson d'Avril*," from the term "*April Fool*," as that this expression should have been derived from *poisson d'Avril*. CORIAT, in his *CRUDITIES*, published in 1607, gives an account of a *Whitsuntide Foole* near "*Montrel*, disguised like a Foole in a long coate of cloth of divers colours, at the corners," who bestowed a little piece of plate stamped with the image of the VIRGIN MARY, upon those who gave him money for the benefit of the parish church. But a decisive proof of the high antiquity of this custom, is the existence of a similar day with the HINDOOS.

FOOLS, or JESTERS, were antiently necessary appendages of dignity and state, not only at Court, but in most families of consequence. The COURT FOOLS were privileged in exercising their wit, without regard to place or persons. When Prince CHARLES, accompanied by the favourite VILLIERS, made his romantic visit to the *Infanta* at MADRID, the Protestants highly disapproved the measure. But JAMES remained unconscious of that feeling, till ARCHEE the Court Fool let him know their real sentiments. Taking a favourable opportunity, he gravely suggested the propriety of changing caps with the King: "But why?" asked the king; "Marry," said ARCHEE, "because thou sent the prince into Spain, from whence he is never like to return." "Say you so?" replied the king, "and what wilt thou do when thou seest him come back again?" "Oh marry," said ARCHEE, "that would be surprising; and I should have to take off the fool's cap, which I put upon thy

“head, for sending him thither, and to place it on the king of Spain’s for letting him return, so that either way I shall part with it *where it will fit.*” ARCHEE was, however, discharged from his office of Fool to CHARLES the FIRST, for some personality to Archbishop Laud.

KILLIGREW, termed the KING’s *Jester*, in the reign of CHARLES the Second, is the last on record.

“ALL” has been supposed to be only a corruption of AULD, or OLD FOOL’S DAY. It is noted in the Roman calendar, respecting the *first of November*, that “THE FEAST OF OLD FOOLS” is “removed to this day;” it is however acknowledged that the “*Old Fools’ Day*” is different from the “*Feast of Fools*,” antiently held on the *first of January*. This observation destroys the conjecture of ALL being a corruption of AULD for Old.

The “FESTUM FATUORUM,” “*Feast of Fools*, or “*Fool’s Holiday*” which according to this explanation is not the “Feast of Old Fools,” was introduced with the intention of ridiculing both the old Roman SATURNALLA, and the Druidical rites of the Gauls and Britons. It was first kept on or about our present New Year’s Day, and among other titles had that of LIBERTAS DECEMBRIA, which may be considered as a close allusion to the SATURNALIA.

PETER the GREAT of Russia, gave his fool frequent opportunities of exercising a witty judgment. The Czar himself, sometimes condescended personally to give an account of his actions, to the Fool, who seated on the imperial throne, freely making his remarks, generally con-

cluded, by telling the Czar "that preferment in
"that government was only to be obtained by
"MERIT; a regulation," added the wily rogue,
"not now confining myself to you, Sir, that will
"be equally the rule here for all other COMPE-
"TITORS for favour."

Even the tyrant BAJAZET suffered in one extraordinary instance, SINAM, the Court Fool, to obstruct his despotic will. SINAM dressed as an ambassador, desired to be sent in that capacity to the Greek emperor. "For what purpose?" said BAJAZET. "To request some of his poor, "miserable, bare-footed friars *for us* to make "judges of, now my dear lords are sent to "prison."

"I can," replied the Sultan, "supply their "places with my own subjects."

"We have none as learned in our realms," answered SINAM.

"Well *you* loved them," cried the sovereign, "but they took *bribes*, and I will have their "heads to-morrow."

"'Tis just for that reason," said the Fool, "that I am going to fetch those silly Christians "hither; none but such as they, who take an "oath to starve themselves, will forbear the receipt of fees, where no *adequate salary* is allowed."

"The child is right," rejoined the Turk, after a moment's pause, "'tis a *false prejudice*; I'll "make my Cadis a handsome appointment in "future; and *till I have* done so, they may "take the fees: bring the lords here again!"

Richard, Bishop.

(3D APRIL.)

RICHARD DE WICKE, was a youth of such uncommon promise, that though of humble parentage, he was sent to the University of Oxford — from thence to that of Paris — and afterwards to Bologna, where in a few years he was promoted to the office of public reader. **EDMUND** archbishop of Canterbury appointed him his Chancellor, and Pope **INNOCENT** the Fourth caused him to be chosen Bishop of Chichester, notwithstanding king **HENRY** the Third opposed his elevation.

He was distinguished by the protection he afforded to the laity against the impositions of the clergy, and died on the 3d of April 1253. In return for the strict homage he had paid to the Papal power—even in defiance of the king's authority—he was canonized by Pope Urban the Fourth in 1262. The stories recorded of St. Richard by the monkish writers are numerous, and some of them impious.

Saint Ambrose,

(4TH APRIL,)

Descended from noble parentage, was born in the palace of his father at **ARLES**, the capital of

GALLIA NARBONENSIS, of which district he was Prefect. While in his cradle "a swarm of bees," as Paulinus affirms, "settled on his lips" — a prognostic of future eloquence, similar to that related of Plato. After perfecting himself in the study of the civil law, he practised as an advocate at Rome, and was afterwards appointed governor of **LIGURIA** and **AEMILIA**. Upon the decease of **AUXENTIUS** bishop of Milan — where Ambrose had settled in the year 374 — a contest arising between the *Orthodox*, and the *Arians*, concerning the election of a successor, he exerted his authority to compose the tumult, and addressing the people, displayed so much wisdom and moderation, that he was compelled by their unanimous voice, though apparently reluctant, to become bishop of the vacant see.

It was the custom at Milan to regard the Saturdays as festivals, while at Rome those days were kept as fasts. On this point St. AUGUSTINE having consulted St. AMBROSE, "In matters of form only," said Ambrose, "and where no fundamental principle of rectitude is violated, it is proper to be guided by general usage: when I am here, I do not fast on Saturdays; but when I am at Rome, I DO AS THEY DO AT ROME." To this expression is attributed the well known precept of

"When you are at Rome
"Do as they do at Rome."

To which has been *since* added,

"When you are elsewhere,
"Do as they do there."

When the Heathens attempted to restore their worship, then declining, AMBROSE opposed the

famous orator Q. AURELIUS SYMMACHUS, respecting the repairing the Altar of Victory. He also successfully resisted the Arians, though openly supported by the Empress JUSTINA.

After the defeat of the *tyrant Maximus* by THEODOSIUS, an insurrection broke out at Thessalonica, in which several of the magistrates were stoned to death. To retaliate this violence THEODOSIUS commanded a certain number of citizens to be sacrificed without regard to age or sex. Many innocent persons therefore fell victims to this unjust decree, among whom were two sons of a merchant, who having but just arrived in the city, had not even heard of the tumult.

When these two young men were seized, their father thrust himself between the soldiery, and offered the whole of his vast property to save them from their fate; vain were his efforts, — vain all the energetic pleadings of a parent, — the utmost he could procure, was, the choice to liberate one, — more could not be granted, as *numbers* were yet wanting to complete their rage: In so awful and afflicting a situation, what could the father do? How could he make so dreadful a selection? How himself doom one son to destruction? He stood transfixed with horror! casting first an agonizing look at one, then at his other son, and, nature refusing to decide, both youths were butchered in his sight!

AMBROSE on hearing of this barbarous transaction, boldly reproached THEODOSIUS for his enormity, and when the Emperor afterwards wished to enter the Church of Milan, AMBROSE

addressing him in a strain of eloquent invective refused him admittance.

THEODOSIUS abashed, returned to the palace, and in testimony of his sincere repentance, decreed that henceforth no execution should take place—until four weeks after sentence was pronounced. The gates closed on this memorable occasion against Theodosius, are still preserved in the Great Church at Milan, where St. Ambrose died on the 4th of April 397. This saint is reputed to have composed the celebrated hymn of *TE DEUM*, on the baptism of ST. AUGUSTINE his distinguished convert, and he is considered as the author of the antiphonant or responsive mode known by the name of the AMBROSIAN CHAUNT. The *plain song* introduced by St. Gregory, and still practised in the Romish Church, is called the *Gregorian*, or *Roman* Chaunt. It was an observation of St. AUGUSTINE, that music should never be encouraged in places of public worship, so that the attention of the congregation should be drawn more to the *singer*, than to what is *sung*.

Low Sunday.

(5TH APRIL 1812.)

The title of this Sunday—the next after Easter—originated in the ceremonies used being of a *lower* degree, or of a less pompous nature, than those of the *high* festival of Easter.

It is also called *QUASI MODO — Festi Quasi modo Geniti*, being the first words of the antient hymn for mass on this day. *Dominica in albis* is another title of this Sunday, originating in the Chrisoms or white robes, which had been placed on those christened on Easter-eve, being laid aside on this Sunday.

These chrisoms received their name from the chrism or holy ointment, antiently used in baptism, and were solemnly deposited in the church. In case the infant died before the mother had been churched, the child was interred in that "robe of grace," instead of a shroud. The word *chrisom* is now applied to a child that dies within the first month after its birth, the expression having changed its signification to those children who have not, instead of to those who have, by the sacrament of Baptism, been admitted into the bosom of the Church.

Saint Alphege.

(19TH APRIL.)

ALPHEGE, ALPHAGE, or ELPHEGE, by birth an Englishman, having dedicated himself to the service of the Church, retired to a monastery at *Derherste*, in Gloucestershire. He afterwards built a cell near Bath, from which solitude he was drawn forth, to become principal of the abbey of that city. Upon the death of *ETHELWOLD* bishop of Winchester, in the year 984,

St. ALPHEGE was promoted to that see, which he filled until the year 1006, when he was translated to the Archbishopric of Canterbury. King **ETHELRED** having caused the Danes who had settled in England to be massacred, **SWEYN** king of Denmark invaded this country, defeated Ethelred, and continued to ravage the Western parts of the kingdom, with horrible carnage, until Ethelred induced him to depart, by payment of the then enormous sum of 48,000 pounds. Shortly after, the Danes making another descent on this island, took the city of Canterbury by storm. The archbishop fell into their hands, and being conveyed to Greenwich, was offered his liberty for 3000 marks of gold. "The only riches I have to offer" said the saint, "are those of wisdom, which consists in "the knowlege and worship of the true God." Incensed at his reply, they struck him with the backs of their battle-axes, and afterwards stoned him until nearly dead, when one of the number cleaving his skull, terminated his life and sufferings on the 19th April 1012. On the spot where **St. ALPHEGE** fell, now stands the parish church of Greenwich, in which is an inscription referring to this event.

Saint George.

(23D APRIL.)

Many modern writers have *doubted* the existence of this popular Saint—and by some, it has been positively *denied*. The history of St. GEORGE OF CAPPADOCIA, has indeed been so interwoven with that of GEORGE, an Arian bishop of infamous character, that it has required great ingenuity to separate the histories of these personages—but that St. GEORGE is not a fabulous character there can be no doubt. He was born in Cappadocia, of Christian parents, and carefully educated in the principles of Christianity. Upon the decease of his father—who lost his life in consequence of professing the Christian faith—St. George accompanied his mother into Palestine, where they came into possession of a large estate. The Emperor DIOCLESIAN, admiring his majestic person, appointed him commander of a legion. On the persecution of the Christians being renewed, ST. GEORGE withdrew himself from the service of the Emperor; and had the temerity, not only publicly to upbraid that Tyrant in the Senate, but openly to distribute his vast fortune in support of the unfortunate Christians.

Irritated at this boldness, DIOCLESIAN was at first prompted to destroy him; but induced by a consideration of his services, he suspended his vengeance, in the hope of retaining so useful an officer. Unmoved, however, by promises or threats, St. GEORGE inflexibly adhered to his

principles, and after having several times endured the torture, was beheaded in the city of *Lydda*, on the 23d of April 290. His head was solemnly translated to the great church, built in honour of him in the 8th century, by Pope ZACHARY.

From these facts, sprang the fabulous combat of St. GEORGE, with a Dragon, to preserve the daughter of a king, from being devoured by the monster.

St. GEORGE, as a soldier of rank, was depicted on horseback; and when the story of the *Dragon* became a favourite with the multitude, the addition of that monster was a natural appendage. Whether this fable be a mere monkish fabrication — or meant, symbolically, to typify that *Christ's Soldier and Knight* should always be ready manfully to combat against the *Dragon* or *Great Beast* — is a matter of doubt. But as the hieroglyphical representation of the saint, was antecedent to the fable — the latter is the most probable conclusion. RICHARD JOHNSON, the author of the *Seven Champions*, who lived in the reigns of ELIZABETH and JAMES the FIRST, has not illustrated the legends of *St. George* with the marvellous, more than that of the other "*Champions of Christendom*," and yet his history alone appears to be disputed — solely upon that account. One of our antient popular ballads, founded on St. George's Legend, states his having been stolen by a fairy, and ascribes to him *marks*, which bear a direct reference to the institution of the Garter:

"A blood-red Cross was on his arm,
A Dragon on his breast:

A little Garter all of gold,
Was round his leg expressed.

ST. GEORGE, has long been a favourite, particularly in England, where, as well as in other countries, he was selected at an early period as the patron or tutelar saint. Some of our old historians gravely assert, in proof of his attachment to Christianity, that when ROBERT Duke of Normandy, was besieging Antioch, which the Saracens were attempting to relieve — this Saint appeared with an innumerable host, each man clad in white, with a red cross in their banners, which instantly caused the infidels to retire.

The origin of the *Order of the Garter* has been ascribed to RICHARD CŒUR DE LION; but some authors passing over that circumstance, attribute to the Conqueror of France (EDWARD the Third) alone, one of the most illustrious institutions of Knighthood in the world. Others, however, though they admit the garter of RICHARD, as the precedent on which EDWARD founded his order — ascribe to King ARTHUR'S Knights of Round Table, the true origin of this Establishment.

In RASTEL'S Chronicle, under the life of Edward the Third, is the following passage:—

“About the nineteenth yere of this Kynge,
“he made a solemyne feest at Wyndesore, and
“a great Juste and Turnament, where he de-
“vyesed and perfyted substancyally, the Order
“of the Knyghtes of the Garter; howe be it
“some asserme, that this Order began fyrst by
“King RYCHARDE CURE DE LYON, at the sege
“of the citey of Acres, wher, in his great ne-

“cessyte, there were but 26 Knyghtes that
 “fyrmyly and surely abode with the King,
 “where he caused all them to wear thonges of
 “blew leyther about theyr Legges; and after-
 “warde, they were called the Knyghtes of the
 “Blew Thonge.”

The story of the Garter accidentally dropped by the Countess of SALISBURY, or, according to others, by the Queen, is now generally considered fabulous — the establishment of this noble Order being justly ascribed to more dignified motives.

From the reign of Edward the Third, until the year 1786, there were only twenty-six Knights of the Garter. This strengthens the opinion that RICHARD'S Knights — *twenty-six* in number — were the actual origin of the institution. The custom of wearing the Riband over the shoulder, originated in the Duchess of Portsmouth, mother of the first DUKE of RICHMOND, having *thus* put it on her son, in 1681, with which his father, Charles the Second, was so pleased, that he commanded it to be, in future, worn after that manner by the whole Order.

Edward the Third, at the battle of *Callice* in 1349, invoked St. GEORGE, whose name was then first used as a WAR CRY by the English army, and has ever since continued to be the word of attack. In the 10th of HENRY the Seventh, an act of Parliament was passed in this country, enjoining the Irish to discontinue their favourite war-cry of *Aboo*, or *Aber*, and to call on St. GEORGE; — *Crom Aboo* is yet the motto of his Grace the Duke of Leinster.

Although England assumes the honour of being under the peculiar patronage of this saint; other parts of Europe have also had their Knights of St. GEORGE. One order, dedicated to this saint; is said to have been established in Carinthia, so early as 1279; and another in Spain in 1318: In France, there was an order of St. GEORGE at Burgundy, in 1400; in Germany, in 1470; at Genoa, in 1472; in the Papal Dominions, in 1498; in Austria about the same period; at Ravenna in Italy, in 1534. In 1729, the Elector of Bavaria established the Order of St. GEORGE at Munich. Catherine the Second of Russia founded an Order in honour of St. GEORGE in 1769; and there are others which now elude research.

Five of these *foreign Orders* had appended to their Ribands a *George on horseback*, with the *Dragon*. Those established in the Papal Dominions did not adopt this device, although public exhibitions were encouraged; representing St. GEORGE, the prostrate Dragon, &c.

Saint Mark, the Evangelist.

(25TH APRIL.)

The FESTIVAL held on this day by the Reformed Church, is observed by the Church of Rome as a FAST; in consequence, as it is said, of a dreadful mortality which prevailed at Rome

during the Pontificate of GREGORY the Great, having happily subsided on the anniversary of this Evangelist.

ST. MARK was descended from Jewish parents of the tribe of Levi; and it was in the house of his mother Mary, at Jerusalem, that the disciples of our Saviour usually assembled. His Hebrew name has not been satisfactorily ascertained, though it is supposed to have been MORDECAI. At Rome he compiled, from the discourses of St. PETER, the writings distinguished by the title of THE GOSPEL ACCORDING TO ST. MARK — styled by some of the antient fathers the Gospel of St. Peter.

ST. MARK quitting Italy went to Egypt, where he converted multitudes; and after establishing a Bishopric at Alexandria, extended his labours westward, until about the year 61, when he returned to Alexandria. The Egyptians jealous of the success of St. MARK, and exasperated by the mistaken zeal of some of his converts, who attempted to plant the Gospel by violence, broke into the church on the 25th of April, A. D. 68, while the Evangelist was preaching, and tying his feet together, dragged him through the streets, and over the most rugged ways until he expired. His remains were entombed at Alexandria, from whence they were translated to VENICE, of which place he is the tutelar saint, and where an Order of Knighthood, under his protection, was instituted in the year 737. Painters, and sculptors, have vied with each other, in delineating the person of this saint, which is said to have been remarkably graceful: among others, the statue in the Church

of **ST. MICHAEL** at Florence stands pre-eminent, for symmetrical perfection and beauty.

St. Mark is usually depicted sitting in the act of writing; by his side a lion couchant, winged. The lion emblematical of the nervous solidity of his writings, the wings, of the more than human powers displayed in their composition. In the back ground is to be seen a person dragged by the heels, denoting the manner by which his existence was terminated.

St. Philip, and St. James, Apostles.

(1ST MAY.)

ST. PHILIP was the first person whom our Saviour called to the **APOSTOLATE**, or deputed to propagate the Gospel. In Upper Asia he executed his pious office with great success, converting many infidels. But at Hieropolis, he so exasperated the magistrates by destroying the Dragon, which they worshipped, that being first publicly scourged, he was afterwards put to death, in the year 52, either by crucifixion, as is generally believed, or by being suspended by the neck to a pillar. - He was the second of the Apostles who suffered martyrdom.

The emblem by which **St. PHILIP** is distinguished in pictural representations, is a long staff, the upper end of which is formed into a cross, such as was usually borne by pilgrims.

ST. JAMES the LESS — or, as he is also called the JUST — was the son of JOSEPH the reputed father of our Saviour by a former wife; for which reason he is styled the *brother* of our Lord. Little more is known of this Apostle until after the Resurrection, when CHRIST appeared to him, and breaking bread, blessed and commanded him to partake of it, “Eat thy bread, my brother, for the Son of Man is truly risen from the dead.” This satisfied the vow JAMES had made, when he drank the last cup on the Paschal night, *that he would from thenceforth eat no bread, until he had seen the Lord risen from the dead.*

After the ascension, JAMES was elected bishop of Jerusalem. In the year 62, the rulers of the Jews summoned this apostle before the Sanhedrim, and taking him to one of the battlements of the temple, they asked him “what they ought to think concerning JESUS?” to which he firmly, and audibly, replied, “Behold! he sits enthroned in heaven, at the right hand of divine Majesty as the Son of God, and shall come again in the clouds of the sky.” Immediately loud cries arose from the surrounding and converted populace of “Hosannah to the Son of DAVID!” which so enraged the Scribes and Pharisees, that exclaiming “JUSTUS was seduced,” they cast him headlong from the eminence. Though greatly bruised, the venerable sufferer; then 94 years of age, rose upon his knees; and in that attitude was killed by a blow on the head with a pole, from one SIMEON, a fuller.

The badge of ST. JAMES the Less, is appropriately made a Fuller's pole, to denote the manner of his death. In very antient paintings he is depicted with a gold plate, or mitre upon his head, as an ensign of the dignity of a priest of the order of Rechabites, which he held when called to the sacred ministry.

May-Day.

(1ST MAY.)

From the earliest periods of antiquity, it appears to have been an universal usage in all countries, to celebrate with festivity the return of Spring. The customs of the day upon which we have now to treat, chiefly took their rise with the Romans. On the 4th of the calends of May, they held their *Floralia*, or festival in honour of FLORA, the Goddess of Fruit, Flowers, &c. when the lower classes, openly indulged in almost every species of wanton depravity. To these licentious customs, may be traced, most of the modern festivities of May. In the Southern Counties of England, they differ materially from those of the Northern, and Western parts of the island. That of gathering branches of trees, and flowers, to deck the person, in imitation of the *Roman Floralia*, is yet general in all parts. At Helston, in Cornwall, where the annual holiday, held on the 8th of this month, is called *Furry*, the pastimes of the day were formerly of a very loose description: so general was the

indulgence in every species of tumultuous dissipation, that if any one manifested a reluctance to join in the riotous festivity of the day, it was considered as a tacit reflection on the people, and the refractory offender being conveyed sitting on a pole to the river, was plunged into the stream.

The MAY-POLE was once general throughout this Country. The people — sanctioned even by the presence of their priests — marching on May morning in procession to some neighbouring wood, returned in triumph with the Pole, round which were suspended flowers, boughs, and other tokens of the Spring season. On one of these festive occasions, HENRY the Eighth assembled his court at Shooter's-Hill; and Queen ELIZABETH used to keep "May Games" at Greenwich.

The MAY-POLE, once fixed, remained until nearly the end of the year; and there were some made of durable wood, which remained for many years. They were resorted to at other seasons of festivity, as well as during May. The last May-pole in London — 100 feet in height — was on the spot where the New Church in the Strand now stands, near Somerset-house. Being taken down in 1717, it was conveyed to Wanstead Park in Essex, where it was fixed as part of the support of a large telescope. POPE has thus perpetuated its remembrance:

"Amidst the area wide they took their stand,
Where the tall *May-pole* once o'erlook'd the Strand*."

* This May-pole is remarkable also for having been on the spot where the first *Hackney-Coaches* were stationed. About

The name of *Ale-Stake* is frequently met with in old authors, as signifying a *May-pole*, near a public house. Bishop GROSSETESTE put an end to May games in the diocese of Lincoln, since which, the customs of the day have gradually been altered from their original mode of celebration. The MAY LADY, MAULKIN, JACK IN THE GREEN, &c. are merely variations in the mode of representing the Goddess FLORA. *Chimney-sweepers* — who are now the principal performers — are probably more interested than any class in May sports. For, as the commencement of Summer deprives them in a considerable degree of their occupation — they seek to avail

1634, Captain BAREY, an old sea-officer, purchased four carriages, and dressing their drivers in liveries, instructed them what they were to demand for carrying passengers about the metropolis. In 1635, other persons followed his example, and 20 of these coaches plied at the May-pole, and about the Inns of Court. In 1637, the number was restrained to 50; in 1652, to 200; in 1654, to 300; in 1661, to 400; in 1694, to 700; in 1710, to 800; in 1771, to 1000; and in 1802, to 1100. In imitation of our *Hackney-coaches*, NICHOLAS SAUVAGE introduced the *fiacre* at Paris, in 1650. Hackney, near London, was the first place where coaches were let on hire, and in 1734, they had increased throughout the kingdom to 900, all of which, as being hired, were called *Hackney-coaches*. The horses that drew them, as well as all other hired horses, had the term *Hackney* applied to them. Hence the epithet of *Hack*, in almost every case where money is paid for occasional, indiscriminate service — as a *Hackney-writer*, &c.

When the number of coaches that plied in the street, had increased to 50 — the coaches that passed to and from Hackney, were, by way of distinction, called *Hackney stages*, and those in London *Hackney coaches*. All other carriages, that quitted the metropolis on fixed journies, were hence called *stages*, as Greenwich stages, &c. &c., and from that time have retained the appellation. A stage, however, in its general signification, marks the distance which is performed without a change of horses.

themselves of the customary liberality of festive meetings, to alleviate their necessities.

The title of the ROMAN FLORALIA was changed to MAIUMA, in the reign of CONSTANTINE the Great, who restrained the old licentious indulgences, and by a subsequent decree wholly prohibited the festival. They were revived by HONORIUS, and ARCADIUS at their inaugurations—but afterwards again abolished. Most European nations have, however, more or less continued the holiday; and a Festival of a similar nature, too remote in its introduction to be traced to its origin, is yet kept among the Hindus. EVELYN, author of the SYLVA, condemns the May-pole as impolitic—if for no other reason than being “destructive to fine straight trees.”

Rogation Sunday.

(3D MAY, 1812.)

ROGATION SUNDAY receives its title from the Monday, Tuesday, and Wednesday immediately following, which are called *Rogation days*, from the Latin ROGARE, to beseech. On those days, extraordinary prayers and supplications are appointed, as a preparation for the observance of our SAVIOUR'S Ascension on the succeeding day—thence denominated HOLY THURSDAY, or ASCENSION-DAY.

About the year 550, CLAUDIUS MAMERTUS, bishop of Vienne in France, extended the object of the Rogation days, by joining to the former solemnities, others, supplicating for a blessing on

the fruits of the earth. SIDONIUS bishop of Clermont followed the example; and the first COUNCIL of ORLEANS in the sixth century, confirmed its observance. The whole of this week is styled ROGATION WEEK; and in some parts it is still known by the other names of CROSS WEEK, GRASS WEEK, and GANG or PROCESSION WEEK. It was called CROSS, because that symbol was antiently borne by the priest officiating at the ceremonies of this season; GRASS, from sallads, green sauce, &c. being then substituted for flesh; and GANG or PROCESSION, from the perambulations of the circuits of parishes, which are yet preserved, conformably to the regulation made in the reign of Queen ELIZABETH, directing that

—“the people shall once a year, at the time accustomed, with the curate and substantial men of the parish, walk about the parishes as they were accustomed, and at their return to church make their common prayers; at which time also the minister shall incense this and such like sentences — *Cursed be he which translateth the bounds and doles of his neighbour.*”

In FRANCONIA, as with us in England, the bearing of WILLOW WANDS makes part of the ceremony of these perambulations.

The processions at this season, bear a remarkable similitude to the rites of the Heathen festival held in honour of TERMINUS, the god of boundaries, or land-marks. From that deity, the divisions of the island of Minorca, answering to our counties, are named *Termino*. The expression of TERM, the period fixed for the sittings of our Courts of Law, is of the same origin — TERMINUS presiding over the limits of time, as well as of SPACE. Even the words in common use, for the end, or conclusion of any thing; emanate

from the same root: we have *terms* of life, *terms* of years, &c. our journies *terminate*, our views *terminate*, and lastly — our lives *terminate*.

Invention of the Cross.

(3RD MAY.)

By the "INVENTION OF THE CROSS" is meant the finding of the Cross—the Latin word *invenio*, whence our expression *invent*, signifying also to *discover*, bring to *light*, or to find.

ST. HELENA, the daughter of COEL, Duke or King of Colchester—who gave name to that antient town—was married to CONSTANTINE, and after having borne him a son—the illustrious CONSTANTINE the GREAT—was divorced, and sent to Britain. On her son's assuming the imperial dignity, St. HELENA was recalled, and at the age of eighty, made a pilgrimage to Jerusalem. The chapel that had been built by ADRIAN, and dedicated to the heathen VENUS, with the express intention of prophaning that sacred spot, which had been sanctified by the death of the SAVIOUR of the World, was levelled with the dust; and the eager desire of viewing the original monuments of our redemption, prompted every possible exertion for gratifying the curiosity of the Empress. At a considerable depth beneath the surface of the earth, the persons employed in this pious labour, at length discovered *three crosses*, which were instantly recognized, as those on

which CHRIST had offered "himself a sacrifice, — and on which the two thieves had suffered death. To ascertain the true cross, a female corpse was placed alternately on the three discovered; the two first tried produced no effect, but the third instantly reanimated the body.

CONSTANTINE the GREAT, raised a superb edifice over the Holy Sepulchre, but the Clergy had first taken from the hallowed ground, the nails, the lance, the crown of thorns, and the pillars at which our SAVIOUR was scourged.

These sacred relics were liberally distributed amongst the pious; and the sainted Empress

—"took care that some of the nails of the cross should be artificially enclosed within the emperor's helmet, that thereby his head might be preserved safe from the enemy's weapons; and others she mingled with the iron of his horse's bit, thereby both to give a safe protection to him, and likewise to fulfil the antient prophecy of Zacharias, saying, 'That which is on the horse's bit shall be holy to the Lord Omnipotent;' and one she cast into the Adriatic Sea during a horrible tempest, by which means she saved herself and company from shipwreck."

In process of time, and for the more general benefit of the faithful, these relics even communicated their efficacy in working miracles to all other articles that touched them. This most extraordinary faculty — ascertained by GREGORY the First — was soon improved upon by his successors. Pieces of cloth called *Brandeas* being inclosed in a box with relics, were forthwith endued with the powers of the relics themselves. POPE LEO we are told, once "proved this fact "beyond doubt," for when some Greeks had impiously ventured to question the virtue of a *Brandeum*, that Holy Father

—"cut it through with a pair of scissars, which were instantly covered with blood, and convinced them of their error!"

Amongst innumerable ridiculous fabrications of the monks, is the solemn narration of a miracle performed by two Christian pilgrims in Poland; the idea of which sprang, no doubt, from the presumed attributes of the Cross. Travelling in that country these pilgrims arrived before the door of RUSTICUS, a Heathen peasant, who was preparing to celebrate the birth of one of his sons. A fat hog had been killed for the occasion; and with this humble but substantial feast, the weary pilgrims were entertained. Grateful for the hospitality of RUSTICUS, the pilgrims pronounced a blessing on the half-consumed hog, "*which from thenceforth never diminished in its weight.*" It was, "*cut and come again,*" however freely resorted to by the family. The consequence of this miracle was, of course, the conversion of RUSTICUS, together with his astonished countrymen.

From the earliest ages of Christianity the CROSS has been the emblem of the Christian faith. It was the *private mark*, or signal, by which the Christians distinguished each other during the times of persecution,—and afterwards their *public emblem*. It is yet the "SIGN" with which all Christian churches, however, widely differing in other respects, mark those who are admitted to the benefits of Baptism. Wherever the Gospel was first propagated, Crosses were erected as standards, around which the faithful might assemble; and by degrees these symbols were erected in every place of public resort. Every town had its cross, at which all engagements were entered into — whether spiritual or temporal.

Every church-yard had one, whereon to rest the bodies of the departed, from which the preacher gave his lesson upon the mutability of life. At the turning of every public road, was placed a cross. The boundaries of every parish were distinguished by crosses. Every grant from sovereigns or nobles, every engagement between individuals, was alike marked with the cross; and in all cases where the parties could not write, that emblem alone was deemed — and yet continues — an efficient substitute for the subscription of the name. CONSTANTINE the Great first displayed a cross in a shield on the imperial arms, on his helmet, and on the shields of his soldiers. At the commencement of the 4th century, the antient standard of Rome wholly gave place to the LABARUM, or banner of the Cross. The arms and mottoes of several of our illustrious and most antient families, retain the cross in various forms—as indicating their exploits in the Crusades, and other holy contests, in support of the Christian faith. Crosses, in short, were multiplied by every means which the ingenuity of man could invent; and that emblem, at first merely the type of Christianity, at length became the *direct object* of adoration.

For a considerable time after the REFORMATION, it was the custom of illiterate Protestants, to shew their aversion of Catholic customs, by leaving the mark of the Cross defective in one of its quarters, making it thus T or L instead of thus X or more generally † as was the antient usage. Learning was for many ages confined, almost exclusively, to the Clergy; and to be able

to *read*, formerly exempted persons from punishment — whence our legal expression of **BENEFIT OF CLERGY***.

But even among the religious themselves, knowledge was so far from being general, that deeds of synods were issued, expressive, that “*as my Lord the Bishop could not write,*” others had at his request subscribed for him. Many charters granted by nobles, and even by sovereign princess, bore their mark, or *signum crucis*, sign of the cross alone, “*pro ignorantia literarum,*” → *on account of their ignorance of letters.* From this custom are derived, the expressions of *signing* and *signature*, instead of *subscribing* the name to any writing. ALFRED the Great could not read at 12 years of age, and but for the prudence of his mother might have attained manhood without any literary acquirement. His attention being strongly attracted by the figures and illuminations of a manuscript, his mother refused to indulge him in the examination of what had so powerfully struck his fancy, until he should qualify himself to peruse the manuscript itself. Even

* Edward the First, by statute enacted, “That for the security of the clergy, in the realm of England, to be disposed of in religious houses, or for priests, deacons, and clerks of parishes, there should be a prerogative allowed to the Clergy, that if any man who could *read* as a Clerk was to be condemned to death, the Bishop of the Diocese might claim him,” &c. And by statute of WILLIAM the Third, “this indulgent consideration, long exclusively enjoyed by the man, was extended to females, who might petition after conviction for their Clergy.” The test required antiently in our Courts of Justice, was the reading a verse of the Holy Scriptures; and, by degrees, this test became invariably confined to a certain verse, which consequently procured the expressive title of the “**NACK VERSE.**”

the Emperor JUSTINIAN, the restorer of Rome to her meridian grandeur, was compelled to have his hand guided by a Secretary, or he could not have subscribed to any of his edicts.

Formerly, the Clergy rendered valid all transactions between man and man, by making the parties salute, and swear by the Cross. In all disputes, therefore, they were of course applied to; and in such cases usually became, more or less, participators in the contested property. Those who were aware of the weakness of their claims, craftily procured the protection of the ecclesiastics, by *voluntarily* making them *parties* in the property at issue; and many, resigning their estates, contented themselves with taking leases for their own lives. By these nefarious means, the property of the Church augmented so rapidly, that it, at last, amounted to a third of the actual rental of the kingdom! To swear by the *Cross*, or by the *Rood*, its Saxon appellation, was therefore in former times not only admissible, but necessary. But the advancement of learning introduced written agreements; and the Reformation, by depriving the crucifix of its powers, put an effectual stop to the antient mode of ratifying private contracts. Hence, expressions which had till that time been held sacred, at length became familiar on every occasion, however frivolous. By the *cross*; by the *rood*; by the *holy rood*; by the *mass*; by *God*, &c. &c. &c. speak for themselves — but *zounds*, *zooks*, *z'death*, and *oons*, require explanation. The three first are contractions of *his wounds*, *his books*, *his death*; and the last *oons*, is a still more corrupt and hasty contraction of *his wounds*, all

alluding to the crucifixion. *Odd splutter her nails, or Gots plut and hur nails*, signified *God's blood*, and the nails which fastened him to the cross. *By my faith*, went to express that those who averred so, no longer believed in the superstitious tenets of the Romish church.

On this subject, Sir JOHN HARRINGTON has left an expressive epigram :

"In older times an antient custom was,
To swear, in mighty matters, by the *Mass* ;
But when the *Mass* went down, as Old Men note,
They swore then by the *Cross* of this same *Groat* :
And when the *Cross* was likewise held in scorn,
Then by their *Faith*, the common oath was sworn,
Last, having sworn away all Faith and Troth,
Only *G—d D—n* them is the common oath.
Thus custom kept decorum by gradation,
That losing *Mass*, *Cross*, *Faith*, they find *Damnation*."

Sir JOHN PERROT, a supposed natural son of HENRY the Eighth, is said to have been the first who swore by *God's wounds* — and this, Queen ELIZABETH adopted as her usual expletive ; the *Ladies of the Court* softened it down to *wounds*, and the commonalty into *zouterkins*. The expression that "*swearing came in at the head, but is going out at the tail*," alludes to its having originally been the vice of the great, though it has now descended to the vulgar. WILLIAM the Conqueror, swore by the *splendour of God* ; WILLIAM RUFUS, by *St. Luke's face* ; JOHN, by *God's tooth* ; LOUIS the Eleventh of France, by *God's Easter* ; CHARLES the Eighth, by *God's light* ; and LOUIS the Twelfth, by the *Devil take me*, "*diable m'emporte*;" the Chevalier BAYARD, of celebrated memory, by *God's holiday*. Every man of consequence had his peculiar oath — hence originated the comparisons of "*swearing like an*

"*emperor*," "*like a lord*," &c. FRANCIS the First of France, used to appeal to the truth of his asseverations, "*on the word of a gentleman*"—a gallant expression, and highly characteristic of the times of chivalry. Henry the Fourth of France constantly reminded his nobles, that the utmost he, or they, could possibly boast of possessing, was the peculiar opportunity they had of evincing "*they were all Gentlemen*." OUR OWN HENRY the Third, when he confirmed *Magna Charta*, bound himself to observe its obligation, as he was a "*gentleman*,"—to which he gave the greatest importance — "*a king, and a knight*."

John, Evan. A. P. L.

(6TH MAY.)

On this day the Church antiently held a festival, in commemoration of the deliverance from death, of "SAINT JOHN the Evangelist, *Ante Port. Lat.*" or St. John the Evangelist, before the gate of *Latina*.

In a persecution of the Christians, under DOMITIAN, this Evangelist was accused of *atheism*, and attempting to subvert the religion of the Roman Empire; and being sent to Rome, was there, before the gate called *Porta Latina*, cast into a cauldron of burning oil, in presence of the senate. From this cauldron he not only escaped without injury, but, as the legends tell us, came forth in renovated health and vigour. He was then banished to *Patmos*, a desolate island

in the Archipelago — being condemned to dig in the mines among criminals. In this situation, he appears to have written the APOCALYPSE, which, however, was not admitted amongst the sacred Canons until the 4th century, on the concurrent testimonies to its authenticity of POLYCARP, JUSTIN MARTYR, IRENEUS, CLEMENT, and TERTULLIAN — all authors of the second century.

St. JOHN was recalled from banishment by the Emperor NERVA, and retiring to EPHESUS, died in that city. The evidences of St. JOHN's miraculous preservation from martyrdom, being considered *doubtful*, our Reformers discontinued the observance of this day — merely retaining the festival of that Evangelist on the 27th December.

Ascension-Day, or Holy-Thursday,

(7TH MAY 1812,)

Is the day on which the Church celebrates the ascension of the *Messiah* into Heaven, the fortieth day after his resurrection from the dead. This festival has been held from so early a period as the year 68, on the Thursday next but one preceding Whit-Sunday — and from its first institution has been observed with great veneration.

Among the various absurd practices yet retained, may here be noticed, the ceremony which annually takes place, on this day, of the DOGE of VENICE espousing the ADRIATIC SEA, as a symbol of his dominion over that element “as a man has over his wife.” Pope

ALEXANDER the Third instituted this solemn foolery in the year 1173, during the government of **SEBASTIANO ZIANI**; to perpetuate the remembrance of a victory obtained by that heroic Doge, who had refused to surrender him to the resentment of the Emperor **FREDERIC BARBAROSSA**. This haughty emperor—to avoid whom the Pope had taken refuge at Venice — was so indignant at the safety afforded to his enemy, that the Republic considered it requisite to send ambassadors to reconcile him with the Pope ; but he would not attend to their mediation. “ Go,” said he, “ and tell your prince and people, that Frederic the Roman Emperor *demands* his adversary. If they send him not, without delay, bound hand and foot, he will accomplish his revenge, even if he overturn all laws human and divine; his army shall be marched against your city, and he will fix his victorious standards in your market-place, which shall stream with the blood of its citizens.” To repel this menaced attack, the gallant Ziani ordered a fleet to be equipped ; but ere the armament was complete, **OTHO**, the emperor’s son, appeared before the city, with a fleet consisting of 75 gallies. The Doge, faithful to his honour, yet refused to resign the POPE to the fury of the Emperor: and sailing with the few vessels he had armed, attacked, and after an obstinate engagement, completely defeated the invading force. Otho was taken prisoner, and 48 of his vessels totally destroyed. The victorious Doge returning in triumph, was met on the beach by Pope **ALEXANDER**, surrounded by the Senate, and the Citizens, who made the shores resound

with their joyful greetings. The Pope embraced his protector, and, when silence was obtained, thus addressed him, "Take this," said he, presenting him with a ring, "and use it as a chain henceforth to retain the sea in subjection to the Venetian State; with this ring espouse the element over which you have gained dominion by your valour; let the like ceremony yearly be performed, so that the latest posterity may know that Venice has preserved the Empire of the waves, and that the sea is subjected to her, as even a wife is to her husband."

The ceremonies used on this occasion do not appear to have abated of their former splendour. Many thousands of gondolas, barques, and pleasure yachts, accompany the Bucentaur, on board of which the Doge embarks. The Patriarch, and most of the dignified Clergy join in this aquatic expedition; prayers expressly appointed for the solemnity are read; and holy water, "*possessing the power to allay storms*," is poured by the Patriarch into the sea. To close the religious part of the ceremony, the Doge drops through a hole near his seat, a gold ring, and solemnly declares, "We espouse thee, Sea, in token of our perpetual dominion over thee." The cannon of the fort of the Lido, salute the Doge on his sailing and on his return; flags fly from every steeple and public edifice; bells ring from every quarter; bands of music are kept constantly playing; and the whole day until a late hour, is passed in every species of hilarity.

Sunday after Ascension-Day.

(10TH MAY 1812.)

Formerly, the week of which this Sunday is the commencement, was denominated *Expectation Week*, in reference to the state of anxiety of the Apostles, to whom our Saviour, at his last interview, had promised to send a *Comforter* — a promise which was fulfilled by the descent of the *Holy Ghost*, as commemorated by the church on *Whitsunday*.

Whit-Sunday, or Pentecost.

(17TH MAY 1812.)

On the day of the Jewish Feast of *Pentecost*, when the Apostles were assembled together, “Suddenly there came a sound from heaven, “as of a rushing mighty wind, and it filled “all the house where they were sitting: and “there appeared unto them cloven tongues, “like as of fire, and it sat upon each of them: “and they were all filled with the *Holy Ghost*, “and began to speak with other tongues, as the “spirit gave them utterance.” (ACTS ii. 23 & 24.)

In commemoration of this event, the Church established the *Day of Pentecost*, as a solemn *Christian Festival*. Its more common appellation is that of *Whitsunday* — *Dominica in Albis* — one of the antient names also of *Low Sunday*.

During the early ages of Christianity, BAPTISM was administered only at the two great festivals of Easter and Whitsuntide, excepting upon occasions of emergency. Hence, it has been suggested that the names WHIT SUNDAY, WHITE SUNDAY, WHITING SUNDAY, or *Dominica Alba*, originated in the custom of those admitted to that Sacrament wearing garments of *white* linen. But, as this would apply equally to Easter Sunday as to Whit Sunday, that conjecture has not been deemed conclusive, and different authors have derived the name of Whit Sunday from various other sources — some of them not a little fanciful. Among other derivatives it has been referred to the French word *huit*, eight — as being the *eighth* Sunday from EASTER DAY inclusive. Some authors ascribe it to a very antient custom of the wealthy, bestowing on the poor the *milk* of all their kine on this day, to qualify themselves for receiving the Holy Ghost, *milk* being commonly called *white meat*; hence, say they, the name of *Whit Sunday*. But on what principle the liberality of the rich was displayed exclusively in the article of milk, has not been explained. It has also been maintained by respectable authorities, that the name of this season was originally WITTENTIDE, or the time of choosing the WITS or WISEMEN, composing the WITTENAGAMOTE of our ancestors. VERSTEGAN asserts WIED Sunday to be the true name of this day, from the old Saxon *Wied*, or *Wihed*, signifying *sacred*; and that it was adopted by the Anglo-Saxons, to indicate the descent of the Holy Ghost.

Whit-Monday and Tuesday,

(18TH and 19TH MAY 1812,)

Are regarded by the Church as days of much solemnity ; and the Collects and other offices appointed for them, are extremely appropriate to the great and important points commemorated at this season. Like the two first days in Easter week, however, the religious ceremonies are now but little regarded, and these days are become holidays in the modern sense of that word, or are so passed that neither business, nor any other concern, are suffered to interfere with the general idleness and profligacy of low associations.

Although the antient superstitious pastimes of Whitsuntide are for the most part discontinued, there is one yet retained, in Lancashire, that merits notice, from the peculiar grossness of conception in which it originated. On the morning of this day, it is a common joke for one person to hold a stick over the head of another, while a third person striking the stick, gives the object of their jocularitv a smart blow. It is scarcely credible, were not the fact notorious, that this low species of fun should be intended as a practical *memento* of the descent of the Holy Ghost upon the Apostles !

Queen Charlotte Born.

(19TH MAY.)

Her present Majesty, the Queen of England, was born on the 19th of May, 1744 : but the anniversary of this day, being so near to that of the King's Birth, on the 4th of June, it has been thought expedient, from motives of policy, and particularly for the advantage of trade in the metropolis, that it should be celebrated at another season of the year.

HER MAJESTY at an early period of life evinced strong mental powers, which happily being cultivated by a very superior education, she was justly esteemed one of the most accomplished princesses in Europe. It is believed that our gracious monarch's choice of his illustrious consort was decided by a perusal of the following letter, addressed by HER MAJESTY, whilst PRINCESS CHARLOTTE of MECKLENBURGH, to the GREAT FREDERICK of PRUSSIA, on his army entering the territories of her Cousin the DUKE of MECKLENBURGH SCHWERIN.

" To the KING of Prussia.

" May it please your Majesty,

" I am at a loss whether I shall congratulate or condole with you on your late victory; since the same success that has covered you with laurels has overspread *my country* with desolation.

" I know Sire, that it seems unbecoming my *sex*, in this age of *vicious refinement*, to feel for one's country — to lament the horrors of war — or wish for the return of peace. I know you may think it more properly my province to study the *art of pleasing*, or to turn my thoughts to subjects of a more domestic nature; but however unbecoming it may be in me, I cannot resist the desire of interceding for this unhappy Country.

"It was but a few years since this territory wore the most pleasing appearance; the country was cultivated, the fields looked cheerful, and the towns abounded with riches and festivity: What an alteration at present from such a charming scene! I am not expert at description, nor can my fancy add any horrors to the picture: but sure even conquerors themselves would weep at the hideous prospect now before me. The whole country, my dear country! lies one frightful waste, presenting only objects to excite terror, pity, and despair. The business of the husbandman and the shepherd are quite discontinued; the husbandman and the shepherd are become soldiers themselves, and help to ravage the soil they formerly occupied. The towns are inhabited only by old men, women, and children; perhaps here and there a warrior, by wounds or loss of limbs rendered unfit for service, is left at his door; his little children hang round him, ask an history of every wound, and grow themselves soldiers before they find strength for the field. But this were nothing, did we not feel the alternate insolence of *either* army, as it happens to advance or retreat. It is impossible to express the confusion, even those who call themselves our friends, create; even those from whom we might expect redress, oppress us with new calamities.

"From your justice, therefore, it is that we hope for relief: to you, even children and women may complain, whose humanity stoops to the meanest petition, and whose power is capable of repressing the greatest injustice.

"I am, Sir," &c.

Saint Dunstan,

(19TH MAY,)

Was born in the year 924, and received his education at the Abbey of Glastonbury, in Somersetshire, where he laid the foundation of that knowledge, which finally rendered him one of the most accomplished scholars of his age. In addition to scholastic learning, he was a proficient in painting, sculpture, music, and in the art of working and refining metals. Two

large bells for the Church at ABINGDON, in Berkshire, are said to have been founded under his personal direction. With qualifications so greatly above the genius and comprehension of the age in which he lived, it cannot excite surprise that he should have acquired the reputation of a conjurer — an alchymist — and finally, a saint. By the vulgar he was confidently believed to hold intercourse with the infernal powers. But the monks, with true church policy, ascribed to direct communion with the Deity, those extraordinary acquirements, which by the multitude were attributed to magic. For the character of an *alchymist* there appears some foundation, a manuscript of St. Dunstan, which treats of the *philosopher's stone*, being preserved in the British Museum.

From the court of ATHELSTAN, to whom he was related, he withdrew in disgust, and adopted the monastic life: but EDMUND, the successor of ATHELSTAN, drawing him from his retreat, made him ABBOT OF GLASTONBURY. In the reign of EDRED, who succeeded EDMUND, he became the confessor and prime minister of that prince: but upon his death, St. DUNSTAN was disgraced by EDWI, and sent into exile, where he remained until recalled by EDGAR, who wrested from his brother the territory north of the Thames, and upon the death of EDWI in 959, became sole monarch of England. By this prince St. DUNSTAN was promoted to the BISHOPRICK of WORCESTER — afterwards to that of LONDON — and finally to the SEE of CANTERBURY — which he filled 27 years, and died on the 19th of May A. D. 988.

St. DUNSTAN, who had never lost sight of the interest and aggrandisement of the *Benedictines*, to which order he belonged, had no sooner acquired supremacy, than he compelled the secular canons to repudiate their wives, and embrace the monastic life as *Benedictines*: and to his protection and active encouragement of that powerful order may be reasonably ascribed the many miracles recorded by his panegyrists. The unnatural prohibition of marriage prevailed in England for more than five centuries, the statute of HENRY the Eighth, called the "*Bloody Act*," by which it was made *death* for any one even to support the lawfulness of the marriage of priests, being passed in the year 1539. "We have now hindered priests "from having wives," said the DUKE of NORFOLK, upon the passing of this sanguinary law; "but can your Grace prevent wives from having priests?" was the acute reply of his witty Confessor.

At the Reformation this statute was repealed, and the clergy were thus happily and justly readmitted to the rights of nature and social life*. In the Church of Rome, an oath of celibacy is yet imposed upon her priests — but whether the violation of that solemn obligation, be now as

*It is remarkable, that although by the Reformation the Clergy are admitted to the connubial state, the consorts of the Bishops are not honoured with any title expressive of their rank: this, perhaps, may be attributed to the moderation of the Bishops themselves, who finding their antient power in the state, still so far respected as to allow of their retaining their rank as peers of the realm, did not press for what might have been construed into a too great eagerness for worldly grandeur.

frequent as in times long past, it were superfluous to discuss. "Are you not ashamed of your loose conduct — to lead the life *you* do, who should be the *lanthorn* of *light*?" was the question of a layman to a priest notorious for profligacy: "No," replied the shameless sinner, "I am not, nor can the clergy continue *lanthorns* of *light*, while the laity possess all the *horns*. And besides, it is your duty to look at the *light*, and not to the *lanthorn*."

Authors differ regarding the moral character of St. DUNSTAN; but whether he was a man of upright conduct, or otherwise, it is past dispute that he possessed great natural talents and extraordinary acquirements.

Of the miracles by which the monkish writers have disfigured his history, it may be proper to notice some few, as illustrative of the degradation to which the human mind may be abased through superstition.

Being reduced to the point of death by intense study, though then only a boy, he was on a sudden restored by a medicine administered through the medium of an angel sent for that specific purpose in a storm. DUNSTAN, impressed with a due sense of this divine interposition, starting from his bed, hastened with all speed, towards the Church, to offer his thanksgivings, but in his way was stopped by SATAN, and a numerous pack of *black dogs*. In nowise intimidated by these terrific impediments, Dunstan had recourse to prayer, and presently *cudgelled* the Devil and his dogs so soundly, that they vanished, and the angel, who it should seem had stood by,

taking up the young Saint in his arms, conveyed him into the church, through the roof.

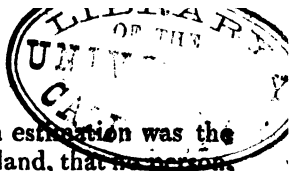
It does not appear that DUNSTAN saw any more of his old antagonist until he attained manhood, when happening one day to be intently occupied at his forge, in some metallurgic experiments, he suddenly beheld at his side a beauteous female. Under this tempting disguise he recognized the Devil — whose nose he instantly included between the red hot points of the tongs he held in his hand, and thus convinced the fiend, that the *chastity* of the *saint*, was not less invincible, than the *cudgel* of the *youth*.

The sign of the celebrated *Devil Tavern*, which formerly stood on the east side of Temple Bar, in the parish of St. DUNSTAN in the *West*, pourtrayed this memorable and marvellous event. The temptation of St. DUNSTAN also forms the subject of a painting at GOLDSMITH'S HALL, wherein are introduced the *Heavenly Host* rejoicing at St. DUNSTAN'S triumph !

Among other miracles ascribed to this saint, was the power of playing upon the *Harp* without touching it, which is recorded in these lines :

“ St. Dunstan's harp fast by the wall,
Upon a pin did hang a ;
The Harp itself with ty and all,
Untouch'd by hand did twang-a !”

This has led to a conjecture — and which cannot be viewed as improbable, that to St. DUNSTAN we are indebted for the *ÆOLIAN HARP* — an instrument immortalized by the exquisite description of THOMSON in his *CASTLE of INDOLENCE*.



In such general and high estimation was the HARP formerly held in this island, that no person, who did not possess that instrument, and the skill of a performer, could rank as a gentleman. To the *Villein* it was strictly prohibited; but what is yet more remarkable, it was by law secure from a creditor, notwithstanding all other articles were liable to seizure for debt or rent.

Although in general the display of pretended miracles was in those ages, designed to hold the multitude in subjection, it cannot be doubted that occasionally what was ascribed to miraculous interposition, emanated from interested motives. A Council being held to debate the cause of the Clergy, whom DUNSTAN had by his influence deprived of social intercourse and domestic enjoyment—the floor of the chamber suddenly giving way, our Saint alone remained unhurt, the place on which his chair stood being immoveable; while his antagonists, precipitated with the floor, were all either killed or maimed. That the advocates of the clergy should be deterred from further contest, after this manifestation of Divine displeasure, was perfectly natural.

Another miracle recorded of this saint may, as in the instance of the ÆOLIAN HARP, be reasonably ascribed to his scientific knowledge. The proper direction of the Church at *Mayfield* in *Sussex*, having been mistaken by the architect, DUNSTAN, noticing the error, is said to have set his shoulder to the fabric, and gently pushed it into its proper place. The reader may perhaps think, that in ascertaining the precise Eastern

point, to which the altar in Christian Churches is scrupulously directed—the *head* of the Saint had more concern than his *shoulders*.

Trinity Sunday,

(24TH MAY 1812,)

Is a Festival observed by the Protestant and the Romish Churches, to testify a reverential adoration of the Hypostatic union of the three divine Spirits—the FATHER—the SON—and the HOLY GHOST—in one GOD.

This incomprehensible mystery of the TRINITY, was not suggested until more than a century after the death of JESUS CHRIST, when the doctrine was first promulgated by THEOPHILUS of ANTIOCH. In 270, PAULUS SAMASOTENUS, Bishop of that see, suggested at the second Council held there, that JESUS CHRIST should be acknowledged as of the same substance with GOD THE FATHER—but that proposition was rejected.

About 50 years afterwards, ALEXANDER bishop of ALEXANDRIA, publicly asserted that there was an *Unity* in the *Trinity*. This assertion ARIUS instantly contradicted, as inconsistent with the Holy Scriptures—and to the fierce controversy that ensued, may be ascribed the indumerable differences of religious opinion, that have unhappily agitated the Christian world.

CONSTANTINE the GREAT, foreseeing the consequences that must arise, from this mysterious

question, reprimanded both ALEXANDER and ARIUS. But the bishop, unmoved by the remonstrances of the Emperor, convened a Council of *Egyptian* Bishops, by whom ARIUS and his adherents were formally excommunicated.

By other Councils assembled to consider the question, ARIUS was not only restored to the communion of the Church, but the orthodoxy of his opinions absolutely recognized.

From these adverse decisions, the Christians—involved in a series of shameful and sanguinary tumults—became the derision of the Heathens, who ridiculed their discordant tenets on the public stage.

At length CONSTANTINE, to determine the dispute, convened a Council of BISHOPS, from all parts of his dominions, who assembling at NICE, in the year 325, ALEXANDER and ARIUS, each personally defended his own opinions—when the learned EUSEBIUS formed a *Creed*, to which both parties were required to subscribe.

With this injunction ALEXANDER and his party refused compliance, and CONSTANTINE desirous of appeasing the pertinacious bishop, acceded to the introduction of that sentence, which established the SON as of the same substance with the FATHER.

To ATHANASIUS, who succeeded ALEXANDER, even this important concession was not satisfactory, inasmuch as, according to his conception, the *Trinity* was not made complete. To render the mystery conformable with his opinions, ATHANASIUS introduced the doctrine of the *consubstantiality* of the HOLY GHOST with the FATHER and the SON.

This gave great offence even to many of the Bishop's former adherents, and another Council—by the EMPÉROUR CONSTANTIUS—being assembled at ANTIOCH, in 339, a new Creed was framed, from which were expunged, not only the construction of ATHANASIUS, but that part of the *Nicene* Creed, to the introduction of which the Emperor had so reluctantly acceded.

From the decision of this Council — ATHANASIUS, who had been deprived of his Bishopric for improper conduct — appealed to JULIUS *Bishop of Rome*, who espousing the cause of ATHANASIUS, even adopted his opinions. And from this appeal, may be dated the origin of that paramount ascendancy, which the BISHOP of ROME, who afterwards assumed the Title of POPE, exercised during so many centuries, over the Christian world.

CONSTANTIUS Emperor of the EAST, in conjunction with his brother CONSTANS, who governed the Western Empire, then summoned an ecumenical or general Council, of all the Bishops of both Empires. But the *Eastern* Bishops assembling by themselves, confirmed every measure adverse to the opinion and conduct of ATHANASIUS; while the *Western* Bishops declaring that decision void, restored ATHANASIUS to the communion of the Church from which he had been excluded on account of his opinions. The Eastern prelates excommunicated those of the West, who returning the compliment, discord, murder, with every other species of atrocity, disgraced the assertors of Christianity.

CONSTANTIUS, who on the death of his brother, possessed the government of both Empires,

assembled another Council at ARLES, composed of Western Bishops only, by whom ATHANASIUS was again condemned, as he had before been at ANTIOCH.

ATHANASIUS, on the death of CONSTANTIUS, was restored to his See, but relaxing from the establishment of his favourite hypothesis, he acceded to the determination of a Council held in 362, *that those who believed there were three substances in the Trinity, and those who believed there was but one, were nevertheless of the same opinion, because the same words were merely taken in a different sense.*

In conformity with this vague decision, the Bishop of Rome instantly altered his original expression of *One Essence* and *Three Substances*, to *One Substance* and *Three Persons*, which mode of describing this mystery has prevailed, in the Western Church, even to this day.

Many learned men, however, rejecting this doctrine, the Emperor GRATIAN, in 378, established a Spiritual Court, consisting of the Bishop of Rome and seven other Prelates, by whose advice, he commanded an implicit belief by all Christians, in the doctrine of the Trinity, as settled by the Council of 362*.

About the year 828, a separate Festival, in

* This seems to us in these days of toleration, an act of extreme oppression; but GRATIAN cannot be charged with *unusual* interference in articles of faith. Even so late as the "*glorious*" reign of WILLIAM and MARY, after we were rescued from Popish controul, a law was passed that made it blasphemy, punishable by imprisonment for life, to deny the doctrine of the Trinity. That statute has, however, been *repealed* by a Bill introduced in the House of Commons, in the year 1813, on the motion of W. SMITH, Esq. Member for the City of *Norwich*.

honour of the Trinity, was instituted by Pope GREGORY the Fourth. This was observed, though on different days, by some Churches, but wholly neglected by others.

Even after the Council of ARLES, held in 1260, which decreed the solemnization of this Festival, it was still disregarded by some of the Christian churches.

In 1334, its observance on the Sunday following Pentecost, was decreed by Pope JOHN, but even then it was not universally admitted as a separate feast.

The peremptory command of BENEDICT the Thirteenth, for the solemnization of the Holy Trinity, was, however, universally obeyed, and has been punctually observed by all Christian Churches from that time : but the Greek Church adopts the *Monday*, instead of the *Sunday*, after Pentecost.

It is erroneously supposed, that the *Nicene* and *Athanasian* Creeds, in our book of Common Prayer, are so termed from their having been respectively the productions of the Council of NICE and ATHANASIUS. They are, in fact, so named, merely to mark that the doctrine of the Trinity was first made an article of faith, by the *Nicene* Council, which was afterwards more fully insisted upon by ATHANASIUS.

The *Athanasian* Creed, as it is now worded, was first promulgated about the end of the fifth century, but by what authority is unknown.

Several of our ablest divines have concurred in the opinion of CONSTANTINE the Great, respecting the Tritheistical Union, as being a subject

which ought never to have been agitated. That the various explanations of this mystery, by a crafty and aspiring priesthood, have given rise to discord, oppression, and cruelty, is undeniable. Of this truth, the history of the Church is replete with examples. "*One and two make three*," said a person hated by Cardinal RICHELIEU, who boasted that he could torture any expression however innocent into *heresy*. "One and two make three? shocking," exclaimed the Cardinal, "dare you thus openly blaspheme the Holy Trinity? *Three* make but *one*. Here, guards, take this fellow to the Bastile, where he will learn a more correct arithmetic."

But pigmies as we are in knowledge, we become giants in conceit, and attempt to fathom mysteries beyond the reach of human intellect—presumptuously prying into the hidden secrets of the Godhead, and daring to define the very essence of our Maker.

The "good man," says a late eminent and orthodox divine, "who feels the power of the FATHER, and to whom the SON is become wisdom and sanctification and redemption, in whose heart the love of the SPIRIT OF GOD is shed abroad, though he understand nothing of what is unintelligible—truly understands the doctrine of the Trinity."

All attempt at describing the mystery of the Trinity, by visible representation, is alike impious and disgusting. In our book of Common Prayer, printed in 1526, GOD THE FATHER is depicted as an *aged man*, wearing a triple Crown, like the tiara of the POPE. The SON is repre-

sented as a *young man*, with only *one Crown*—over which the HOLY GHOST, in the shape of a *Dove* spreads its wings.

At PADUA, the mystery of the Trinity was expressed by the picture of AN OLD MAN, with THREE LARGE FACES, EACH with a LARGE BEARD.

The introduction of IMAGES into Churches, became a fruitful source of error and discord. While they were encouraged by one Council, they were prohibited by another. A third replaced them. Others reiterated their commands to demolish them. Idolatry at length became as characteristic of the Christian, as it had been of the Heathen religion.

Images of SAINTS and MARTYRS led the way to this superstition towards the end of the fourth century. That of OUR SAVIOUR followed, and the personification of the ALMIGHTY formed the climax of this abomination.

At first indeed, the representation of our Saviour was symbolical, under the form of a Lamb, his likeness in the shape of a man not being attempted until the year 707.

At a synod summoned by STEPHEN the Third, images of the ALMIGHTY were specially ordered by the prelates assembled. "It is lawful," said they, "to set up statues, and shall it not then be lawful to set up the image of God?"

In the year 389, EPIPHANIUS indignant at seeing a symbolical representation of JESUS CHRIST, even under the form of a *Lamb*, instantly destroyed it, thereby tending to prove, that superstitious ignorance was not the characteristic of the Clergy of that early period. But it must be remembered, that in the *tenth* century, *Monarchs*,

and even ECCLESIASTICS OF HIGH RANK, could not repeat the Apostles' Creed ; and it is an incontrovertible fact, that the doctrine of the Trinity was discussed at Councils, the Bishops composing which could not write their names, and therefore "*set their marks*," or crosses to their decisions, which some Clerk, paid for the purpose, had previously transcribed.

Saint Augustin.

(26TH MAY.)

AUGUSTIN — or more properly AUSTIN — was a monk of the Convent of St. ANDREW at ROME. About the year 596, he was deputed with forty assistants, by GREGORY the GREAT, to visit this island, for the purpose of converting the natives to Christianity ; and by his complete success in the object of that mission, he acquired the title of the APOSTLE of ENGLAND. (See 2d Ed. *Clavis Cal.* v. i. p. 247. GREGORY THE GREAT.) In the year 597, AUSTIN landed at *Ebb's Fleet* in the ISLE of THANET — being the identical place at which the Saxons first landed in Britain. On the object of his mission being made known, ETHELBERT King of KENT assigned DOROVERNUM, now called CANTERBURY, for his residence, and soon after admitted him to a personal conference ; but to guard against the effect of ENCHANTMENTS, the monarch received him in the open air, where magic was supposed to lose its power.

The eloquence of the address of AUSTIN, and the doctrines he urged, through his interpreters, had a sensible effect upon the King, who, although he was too cautious suddenly to adopt a new religion, had however the liberality to permit St. AUSTIN and his followers, to promulgate their tenets without molestation, and even to supply them with necessaries, during their residence in his district.

BERTHA, the consort of ETHELBERT, and daughter of CARIBERT King of PARIS, having on her marriage stipulated for the free exercise of the Christian religion, in which she had been educated, had exerted her influence, in conjunction with LUIDHARD, a French prelate, in favour of St. AUSTIN; and the mild tenets of the Gospel, forcibly explained by AUSTIN, at length effected the conversion of ETHELBERT, whose zeal for propagating Christianity, soon became equal to his cautious hesitation, in admitting an innovation upon his former belief. The nobles and the people readily followed the example of their king, when they found their antient customs and recreations were no further restrained, than was absolutely necessary, for maintaining a due distinction between Christianity and Paganism. Although their temples were changed to places of Christian worship, the altars were left entire — for AUSTIN in removing their idols, still felt it prudent not to destroy those sacred groves and edifices, which custom had endeared to the people: Policy, dictating in like manner, a continuance of their festive meetings, the usual festivals were celebrated — not indeed by sacrifices to their antient idols, but by festivities

and recreations, which AUSTIN assured them were innocent unless carried to excess.

GREGORY, to whose counsels this wise policy of AUSTIN may be ascribed, had recommended that the Christian worship should be accommodated, as much as possible, to Heathen ideas, humorously illustrating his opinion by observing, "that on festival days they should be permitted to devour as many oxen to the glory of GOD, as they had used to consume in reverence of the DEVIL."

After the conversion of *Kent*, AUSTIN deputed MELLITUS to preach the Gospel in London — at that time the metropolis of Essex — where SABERT, the nephew of ETHELBERT, quickly became even a zealous advocate for Christianity. This Prince built St. Paul's in the City of London, and St. Peter's, in the City of Westminster, on the scite of the former of which stands the present St. Paul's, and on the latter Westminster Abbey.

AUSTIN, who resided chiefly at CANTERBURY, was made the FIRST ARCHBISHOP OF THAT SEE, in the year 600 — hence it became the METROPOLITAN CHURCH of England.

Chaunting in the divine worship is said to have been introduced by AUSTIN, to render the service interesting as well as instructive; and our Saxon forefathers were so fond of it, that one unceasing strain was maintained, night and day, by a succession of choral priests. Even penances could be redeemed, by the singing of a certain number of psalms, as well as by a frequent repetition of the LORD's Prayer.

AUSTIN died on the 26th of May, but in what

particular year is uncertain. BEDE places it in 604; MATTHEW of WESTMINSTER in 608; Hoveden in 610; TRIVET and P. VIRGIL in 611; and WILLIAM of MALMSBURY in 612; while the prevalent opinion is in favour of that event having taken place in 605.

It is not thought necessary to notice any of the miracles attributed by the monks to St. AUSTIN, lest, from their absurdity, the fame of so amiable and indefatigable a labourer in the cause of Christianity, might be injured. Indeed, if we may credit the historians of that age, it was the advice of GREGORY to St. AUSTIN, to be "*sparing of his miracles.*"

Venerable Bede,

(27TH MAY,)

Sometimes called the "ADMIRABLE BEDE," and the "WISE SAXON," was born at *Jarrow* in the Bishopric of DURHAM, in NORTHUMBERLAND, A. D. 672. He was ordained Deacon when only *nineteen*, and at thirty received Priest's Orders from his old preceptor JOHN of BEVERLEY, then Bishop of HEXHAM. Observing the defective state of Church History at that period, BEDE was induced to collect every manuscript then extant, relating to the lives of Saints, Annals of Convents, Chronicles of our Kings, &c. From these, he composed his celebrated ECCLESIASTICAL HISTORY OF THE SAXONS,

which comprises the whole body of knowledge that his time afforded. That BEDE should have introduced a superabundance of the *marvellous* in his work, cannot excite surprise, when it is recollected from what sources his materials were derived. And it must be admitted, that but for his labours, we should at this day have been wholly ignorant, of even the imperfect particulars we now have of the Anglo-Saxons, for more than 300 years after their first settlement in Britain. In that dark age of ignorance and superstition, it was within the walls of monasteries alone, that the remains of human learning were deposited. Tinctured as were the legends of the monks with bigotry — to them, however, we are exclusively indebted, for the preservation of the records whence we derive our information, imperfect as it is, of the early History of this Country.

The fame of BEDE's great work — which was first published in 731 — became speedily diffused, not only throughout this country, but the whole Continent of Europe. ALFRED the GREAT translated it from the *Latin*, and very soon after the discovery of printing, the work was published in both the *Latin* and *Saxon* languages. So late as the year 1722, the translated copy was re-edited at the University of Cambridge.

Of the many other works composed by BEDE, the most interesting is his Epistle to EGBERT Bishop of York, which furnishes a picture of the state of the Church in that age, no where else to be found.

The increase of monasteries in this country, at

that early period, is attributed to the impression made upon the people, by the arguments of St. AUSTIN, in favour of the virtues of a monastic life. BEDE, on the contrary, was anxious to diminish the number of religious houses; with which view he urged an increase in the number of bishops and secular clergy; to preach the Gospel in country towns and villages. On this point his language is nervous, and his arguments impressive; and it is a striking proof of the solidity of his judgment, that not only the FIRST PROTESTANTS, but the REFORMERS of the English Church, under HENRY the Eighth, EDWARD the Sixth, and ELIZABETH, should have all acted upon the principles laid down by him.

The final labour of this venerable author, was the translation of the Gospel of St. JOHN, which he is said to have completed, only a few hours before his death, which happened on the 26th May, 735. His remains were deposited in a *golden* coffin, in the church of the monastery at Jarrow; but in the year 1370, they were translated to Durham, and interred in the same coffin with the ashes of St. CUTHBERT.

BEDE is the *first English author* who used the modern mode of date, "*Anno Domini*;" and it is asserted by CRESSY, that the *Chaplets* for numbering prayers, were called *Bedes*, or *Beads*, after his name—an assertion which has however been controverted. POLYDORE VERGIL makes PETER the Hermit, the inventor of *Beads*, "to be as guides to direct the offices of religion to a proper course: at first," he says, "they were made of wood—but afterwards sometimes of wood, amber, coral, silver, and gold,

“ and used by women as ornaments, or by *hypocrites* as instruments of feigned devotion.”

BEDE was never canonized; but he obtained the title of “VENERABLE” by the voluntary homage of his cotemporaries. The monks, however, not satisfied with such respectable cause for the appellation, have given two accounts of its origin: “When blind,” say they, “he preached to a heap of stones, thinking himself in a Church,—and the stones were so much affected by his eloquence and piety, that they answered Amen, *venerable* BEDE, Amen!” From other legends we are taught to believe, that “his scholars being desirous of placing upon his tomb an epitaph in rhyme, agreeably to the usage of the times, wrote—

“ Hæc sunt in fossa,
Bedæ presbyteri ossa;”

which not meeting complete approbation, one of these *rhymers* determined to *fast* until something more appropriate should occur to his fancy than the word Presbyteri, which he had expunged. After some time thus spent, he fell asleep, and during his repose, an ANGEL filled up the blank he had left, rendering the couplet thus—

“ Hæc sunt in fossa,
Bedæ venerabilis ossa.”

BEDE’S anniversary is kept on the 27th of May, because the 26th, on which he died, was dedicated to St. AUSTIN. He is sometimes, as already explained, styled the *Admirable* as well as the *Venerable* BEDE; and the chair in which he composed his *Ecclesiastical History*, is said to be yet preserved at Jarrow. Some years ago, it was entrusted to the care of a man, who had

been a sailor, and this son of Neptune, by a whimsical but characteristic mistake, used to exhibit the Chair as one which formerly belonged to the *Great ADMIRAL Bede!!*

Corpus Christi.

(28TH MAY 1812.)

This is a feast held in the Romish Church, on the Thursday after Trinity Sunday. It was instituted A. D. 1264, by Pope URBAN the Fourth, in honour of a miracle, which the inimitable pencil of RAPHAEL has made generally known — of the consecrated wafer having dropt with blood, when a sceptical priest had presumed to doubt the *real presence* in the Sacrament!!! By some authors the origin of this Festival is ascribed to a *dream of EVA*, a *ci-devant familiar of URBAN* — though at the period of her vision, a recluse in the territory of *Liege*. But Pope HONORIUS the Third, is said to have entertained some ideas of such a Festival — to celebrate the blessings conferred upon mankind, by the sacrament of the Eucharist, with its mystic doctrine of *transubstantiation*. Hence, the pageantry of this day has surpassed that of all others in the Romish Church.

Since the Reformation, we have no remains of the original ceremonies in this country. Formerly, indeed, we could rival the most bigotted parts of the Continent, in the absurdity and pro-

figacy of its celebration — particularly at Coventry. In Ireland too, the solemn absurdities of the day were carried to an extravagant pitch. At *Dublin*, the different guilds or fraternities had their respective characters appointed, when they attended in procession, on the feast of Corpus Christi.

The GLOVERS and BREECHES-MAKERS represented *Adam* and *Eve*, with an ANGEL bearing a fiery sword before them ;

The CURRIERS, *Cain* and *Abel*, with an altar and offering ;

The VINTNERS and MARINERS, *Noah* and his family in the ark ;

The WEAVERS, *Abraham* and *Isaac*, with their altar and offering ;

The SKINNERS, the *Camel*, with the Children of *Israel* ;

The SMITHS, *Pharaoh* and his Host ;

The GOLDSMITHS, the *King of Cullen*, (*Ca-logh*,) &c. ;

The HOOPERS, the *Shepherds*, with an *Angel* singing *Gloria*, *Christ* in his *Passion*, with the *Angels* ;

The TAYLORS, *Pilate* with his fellowship ;

The BARBERS, *Anna* and *Caiaphas* ;

The FISHERS, the *Apostles* ;

The MERCHANTS, the *Prophets* ; and

The BUTCHERS, the *Tormentors* !

So important was this pageantry considered, that persons of all ranks regarded it as a religious duty to join in the procession. In the evening, the different companies gave theatrical representations of some parts of sacred history, for the amusement and edification of the multitude.

On the Continent, this festival is still celebrated, with many of the antient ceremonies. Figures of *gigantic men* and *serpents* are exhibited, in token of the conquest of CHRIST over the powers of Hell; *Carpets* are hung out, and *Bells* ring in every steeple; and the streets abound with *strolling musicians*, and persons dancing — some rendered frantic by superstitious zeal, others by inebriation. To complete the follies of the day, JACK PUDDINGS, PUNCH and *his Family*, MERRY ANDREWS, and MOUNTEBANKS, display their wit and antics, like our English buffoons at Bartholomew-fair.

In the Romish Book of Feasts, it is solemnly related, under the head of this day, that an EARL of VENICE, desirous of receiving the Sacrament, but fearful of not being able to retain it in his stomach, chose to lay it upon his right side, “when to the admiration of all present, his side opened, and the Host entered at the aperture, to sooth and comfort this noble and pious Venetian !”

The following extraordinary narrative of an event that occurred at one of the processions in Seville on this day, is related on the authority of the celebrated BOURGOUNNE, as well as on that of KOTZEBUE :

“A canon of the cathedral of Seville, affected in his dress, and particularly curious in his shoes, could not find a workman to his liking. An unfortunate shoemaker, to whom he applied after quitting many others, having brought him a pair of shoes not made to his taste, the canon became furious, and seizing one of the tools of the shoemaker, gave him so many blows with it on the head, as to lay him dead on the floor. The unhappy man left a widow, four daughters, and a son fourteen years of age, the eldest of the indigent family. They made their complaint to the Chapter. The canon was prosecuted, and con-

not to appear in the choir for a year ! The young shoemaker when arrived at man's estate, was hardly able to procure food, and, overwhelmed with wretchedness, sat down on the steps of the cathedral of Seville, when the procession passed by. Among the canons was the murderer of his father ; at the sight of this al affection, rage, and despair, got so far the better of his that he fell furiously upon the priest, and stabbed him in the heart. The young man was seized, convicted of the crime, and immediately condemned to be quartered alive. PETER the Spaniard, whom the Spaniards with more reason call *the Lover*, was then at Seville ; and after learning the particulars of the affair, determined, himself, to be the judge of the shoemaker. When he proceeded to give judgment, he annulled the sentence passed by the clergy, and after asking the young man of what profession he was, pronounced the following decree, "*I forbid you to make shoes for a year to*

A similar anecdote is also recorded of Don Alvaro, of Portugal, differing indeed merely, in the profession of the youth, against whom the sentence was pronounced ; and that, being annulled, he was not to use a *trowel* for a year.

Charles the Second's Restoration.

(29TH MAY.)

THE effects produced by the memorable day, so celebrated on this day, our elegant historian Mr. Hume, has given a description at once so lively, and so elegant, that apology is deemed unnecessary for the introduction of the following extract from that judicious author :

And from the state of suspense in which they had so long lived, the people now changed their anxious hope for the effusions of joy, and displayed a social triumph and

exultation, which no private prosperity, even the greatest, is ever able fully to inspire. Traditions remain of men — particularly OUGHTRED, the mathematician — who died of pleasure, when informed of this happy and surprising event. The rapidity with which the whole of the proceedings were conducted is marvellous, and discovered the passionate zeal and entire unanimity of the Nation. Such an impatience appeared, and such an emulation in Lords, Commons, and City, who should make the most lively expressions of their joy and duty, that men could not but wonder where those people dwelt who had done all the mischief, and kept the king so many years from enjoying the comfort and support of such excellent subjects. The respect of foreign powers soon followed the submission of the king's subjects. Spain invited him to return to the Low Countries, and embark in some of her maritime towns. France made protestations of affection and regard, and offered Calais for the same purpose. The States-General sent deputies with the like friendly invitation; the king resolved to accept of this last offer. The people of the Republic bore him a cordial affection, and politics no longer restrained their magistrates from promoting and expressing that sentiment. As he passed from Breda to the Hague, he was attended by numerous crowds, and was received with the loudest acclamations; as if themselves, not their rivals in power and commerce, were now restored to peace and security. The States-General in a body — and afterwards the States of Holland apart — performed their compliments with the greatest solemnity. Every person of distinction was ambitious of being introduced to his Majesty; all ambassadors and public ministers of kings, princes, or states, repaired to him, and professed the joy of their masters in his behalf; so that one would have thought that from the united efforts of Christendom had been derived this revolution, which diffused every where such universal satisfaction.

With the example of CHARLES's Restoration before us, it were impossible wholly to abandon all hope that the day may yet arrive when the legitimate Monarch of France shall be recalled, by the people, to that Throne of which he is undoubtedly the rightful heir.

CHARLES the Second was blessed by nature with every qualification that could adorn the throne, or grace the individual. Tutored in the school of adversity, he had acquired in a pre-eminent degree, the art of pleasing all men, with-

out descending from the dignity of his exalted station. By his courteous affability, he continued to be a favourite with the people to the day of his death; but truth demands the confession, that in his political and moral principles he never realized the hopes of the sober and enlightened part of the people. CHARLES had been polished in the licentious court of France, and with his return to this country, was introduced a perfect change of manners. The people were charmed with his address, and the brilliancy of his wit; licentiousness thus became fashionable, as being naturally opposed to the canting villainy of those who had assumed the character of *purity*.

The 29th of May is directed by the 12th of C. II. to be for ever kept as a holy-day, but the form of prayer at first established for the day, was essentially different from that now used. The custom of wearing *oak leaves* and *apples* in the hat, effectually perpetuates the remembrance of CHARLES's wonderful escape, by concealment in an oak, after the battle of Worcester. A description of the dress he wore by way of disguise, being only to be found in some few scarce tracts of that period, may therefore prove to some readers not unentertaining :

“ He had on a white steeple-crowned hat, without any other lining besides grease, both sides of the brim so doubled up with handling, that they looked like two water-spouts; a leather doublet, full of holes, and almost black with grease, about the sleeves, collar, and waist; an old green woodruff's coat, thread-bare, and patch'd in most places; with a pair of breeches of the same cloth, and in the same condition; the slops hanging down loose to the middle of the leg: hose and shoes of different parishes, the hose were grey stirrups, much darned and clouted, especially about the knees, under which he had a pair

of fannel stockings of his own, the tops of them cut off; his shoes had been cobbled, being pieced, both on the soles and seams, and the upper-leathers so cut and slashed to fit them to his feet, that they were quite unfit to befriend him either from the water, or dirt. This exotic and deformed dress, added to his short hair cut off by the ears, his face coloured brown with walnut-tree leaves, and a rough crooked thorn stick in his hand, had so metamorphosed him, that it was hard even for those who had before been acquainted with his person, and conversant with him, to have discovered who he was."

This celebrated tree, afterwards called the *Royal Oak*, was situate at *Boscobel*, in the parish of *Donnington*. It is remarkable that there should be a difference of opinion with authors, whether the King concealed himself among the *branches*, or in the *trunk* of this tree — a fact of which we are nevertheless at this day ignorant. From the frequent allusion in the pamphlets of CHARLES's reign to "*hollow trees*," and the advantage of trusting to them in preference to "*hollow hearts*," it might be inferred that the king had taken refuge in the *body* of the tree — the remains of which were sometime in the last century inclosed by a handsome wall, with the following inscription in gold letters, cut on the stone over the arch of the door :

"*Felicissimam arborem quam in asylum potentissimi Regis Caroli II. di. Deus Op. Max. per quem reges regnant hic crescere voluit.*"

The original tree is no longer standing, but a young and thriving sapling taken from it, fills its place within the inclosure, the wall of which has been lately rebuilt.

The Restoration of CHARLES having happened on the 30th anniversary of his Birth-day, was considered particularly propitious. This did not escape the notice of the poets of the time, and

ALEXANDER BROWNE thus touches upon the coincidence in his address to the Spring, published in 1660 :

——“ a memorable spring,
May first brought forth; *May* now brings home a king;
 Auspicious 29th, this day of mirth,
 Now gives redemption, which before gave birth.”

His *Coronation* was likewise distinguished by a day of perfect serenity, although the weather for a considerable time, both before and after that ceremony, was particularly rainy and boisterous. Mrs. CATHERINE PHILLIPS, in one of her poems, published in 1667, thus strongly, though quaintly, and not quite in orthodox phrases, notices that circumstance :

“So clear a season, and so snatch'd from storms,
 Shews Heaven delights to see what man performs.
 Well knew the sun, if such a day were dim
 It would have been an injury to him;
 For then a cloud had from his eye conceal'd
 The noblest sight that ever he beheld.
 He therefore check'd th' invading rains we fear'd,
 And in a bright parenthesis appear'd.
 So that we knew not which look'd most content,
 The King, the people, or the firmament;
 But the solemnity once fully past,
 The storm return'd with an impetuous haste,
 And Heaven and earth, each other to out-do,
 Vied both in cannons, and in fire-works too.
 So Israel pass'd through the divided flood,
 While in obedient heaps the ocean stood;
 But the same sea (the Hebrews once on shore)
 Return'd in torrents where it was before.”

GUINEAS — from that period the current gold coin of this country — were introduced in the reign of CHARLES the Second. They were so named out of compliment to Sir ROBERT HOLMES, being made of the gold-dust brought from the Coast of GUINEA, by that commander.

To the partiality of CHARLES for his *graceful and accomplished cousin*, FRANCES STUART, we owe the elegant representation of BRITANNIA on our copper coin; the figure on the obverse of Penny and Halfpenny-pieces, and Farthings, being copied from a medal struck by order of CHARLES, to perpetuate his admiration of that celebrated beauty.

This Monarch is by some authors said to have been the *last* who touched for the *Scrofula*, or *King's Evil*—a practice introduced in the time of EDWARD the Confessor. In the MERCURIUS POLITICUS of the 28th of June 1660, we have the particulars of that custom, which for ages was regarded as of sovereign efficacy.

"Saturday," says that paper, "being appointed by his Majesty to touch such as were troubled with the Evil, a great company of poor afflicted-creatures were met together, many brought in chairs and flasks, and being appointed by his Majesty to repair to the banquetting-house, his Majesty sat in a chair of state, where he stroked all that were brought to him, and then put about each of their necks a white ribbon, with an angel of gold on it. In this manner his Majesty stroked above six hundred; and such was his princely patience and tenderness to the poor afflicted creatures, that, though it took up a very long time, his Majesty, who is never weary of well-doing, was pleased to make inquiry whether there were any more that had not yet been touched. After prayers were ended, the Duke of BUCKINGHAM brought a towel, and the Earl of PEMBROKE a bason and ewer, who, after they had made obeisance to his Majesty, kneeled down till his Majesty had washed."

But other historians, and even the newspapers published during the reign of QUEEN ANNE, prove beyond dispute, that the touch for the Evil was, even at that period, considered as effectual. Dr. JOHNSON when an infant, was brought before her Majesty for that purpose.

Saint Nicomede.

(1ST JUNE.)

NICOMEDE, or NICOMEDES, was a scholar of St. PETER, and in the persecution of the Christians in the reign of Domitian, exerted himself strenuously in their behalf — for which, and giving to the dead bodies of the Martyrs the rites of sepulture, he was beaten to death with clubs or leaden plummet! Of the birth, time of death, or other particulars connected with the history of this Saint, nothing beyond the facts already noticed, have been transmitted to posterity. We are at this period unacquainted with the reason for celebrating his anniversary on this day — or indeed why our reformers retained his name in the Calendar.

King George the Third Born.

(4TH JUNE.)

This day being the anniversary of the birth of our vènerable Sovereign, is regarded as the *first*, in consequence, of our POLITICAL FESTIVALS.

The practice of keeping BIRTH DAYS, or DIES NATALES, is very antient. Those of the ROMAN EMPERORS were observed with extraordinary pomp and festivity. ADRIAN solemnized three days in each year as Dies Natales — one of

of his *real nativity* — a *second* in respect to his *adoption* — and a *third* of his *inauguration*.

His present Majesty was the eldest son of FREDERICK LEWIS the late PRINCE OF WALES, who died during the reign of his royal father, GEORGE the SECOND. *Three Christian names were given to him at the time of his baptism, "GEORGE, WILLIAM, and FREDERICK," the first of which is alone subscribed to public acts.

The title of *King* given to the Sovereign of these realms, is expressive of his being the *chief* or *head* of the State. The Hebrew word *מלך*, *Rosch*, expressive of that meaning, is considered as the root of all the present titles denoting *Kingly* or *Sovereign* power; namely, the *Punic* RESCH, the *Scythian* REIX, the *Latin* REX, the *Spanish* REY, and *French* ROI. The present *English* appellative KING, is, however generally derived from the *Saxon* CYNING, *cunning*, or *wise*: all the German nations styled their antient monarchs, according to their different dialects, KONIG, KUNING, KONING, KING. SAUL, according to the *sacred* history, was the first King — reigning over the Israelites about 1095 years before Christ. But in *prophane* history ASHER, the second son of SHEM, reigned as King over ASSYRIA, then called CURDISTAN, about 2240 years before Christ. The *Chinese* FOHI — by some thought to be NOAH — was according to their annals king of CHINA, 2952 years before that era.

The ROYAL STYLE, as settled on the 5th of November 1800, on the Union with Ireland — which was to commence from the first of January 1801 — runs thus :

—“GEORGE the Third, by the Grace of God of the United Kingdom of Great Britain and Ireland King, Defender of the Faith, and of the United Church of England and Ireland on earth the supreme Head.”

In Latin it is differently expressed: “GEORGIUS *Tertius Dei Gratia Britanniarum Rex*,” &c. — the word BRITANNIARUM, first introduced upon that occasion, being regarded as expressive, under one term, of the United Kingdoms of *England, Scotland, and Ireland*.

JAMES the FIRST, when he ascended the throne of England, revived the title, which had been laid aside by an edict of EGBERT, in the commencement of the ninth century, and styled himself KING of GREAT BRITAIN, comprehending under that appellation the monarchies of England and Scotland. Before the “Union of the Crowns,” BRITAIN alone was in general used in the style of our Sovereigns, to signify ENGLAND and WALES: ALFRED, however, was called GOVERNOR of the CHRISTIANS of BRITAIN; EDGAR, MONARCH of BRITAIN; HENRY the SECOND, KING of BRITAIN; and synonymous with the latter, JOHN was styled REX BRITONIUM.

The *revival* of the term GREAT BRITAIN, is stated to have fulfilled the old prediction, that

“When HEMPE is spun,
ENGLAND’s done.”

The initials of HENRY, EDWARD, MARY, PHILIP, and ELIZABETH, the immediate predecessors of JAMES, spell HEMPE — as it was usually then written — and no sooner was the reign ELIZABETH “*spun*” out, or *completed*, than JAMES took his NEW title, and discontinued that of ENGLAND — which word, ENGLAND, was consequently “DONE” or *ended*, as well as Scotland.

The title of KING of IRELAND, was first granted by the POPE to HENRY the Second, but not regularly added to the royal dignities, until it was assumed in 1541 by HENRY the Eighth. The sovereignty of the English Monarchs over that island, was expressed by the term "*Lord*;" and it is a remarkable fact, that our Monarchs publicly denominated some of the Irish chieftains *Kings*, while they themselves were content with the subordinate title of "*Lord*," &c. The commission of HENRY the Second, appointing WILLIAM FITZ-ARDELM, his Lieutenant of Ireland, is expressly addressed "To the Archbishops, Bishops, *Kings*, Earls, Barons," &c. although the Pope had before granted to him the exclusive title of *King*.

The *nominal* title of KING of FRANCE, was by the late regulation, discontinued in the royal style, after having been claimed by our Sovereigns, from the year 1340, when it was assumed by EDWARD the Third. The *Fleurs de Lis*, or *Lillies*, have been also omitted in the armorial bearings, which were re-marshalled when the Union took place.

Upon the UNION of the CROWNS of ENGLAND and SCOTLAND, in the year 1603, JAMES the First caused the arms of France and England to be quartered with those of Scotland and Ireland.

The three *Lions passant* in the royal arms, were introduced by Henry the Second. From the period of the Conquest in 1066, the Kings of England had borne *two Leopards*, which were the arms of "*the Conqueror*," as DUKE OF NORMANDY. HENRY the Second in right of his mother, annexed her paternal coat, the *Lion of Aquit-*

taine, which having been of the same *field*, *metal*, and *form* with the *Leopards* — they were thenceforward jointly marshalled in one shield, and blazoned *three Lions*, as at present, instead of *two leopards* and *one lion*.

The French heralds call our *Lion passant guardant un Leopard*; or properly *un Lion Leoparde*: BUONAPARTE, therefore, when he vaunted that the EAGLES of France should drive the *British Leopards* * into the sea, may be regarded as having used the common French heraldic expression, instead of having cast a sneer, as was supposed, upon the substitution made by HENRY the Second, of the *Lions* for the *Leopards*, before borne in the arms of England.

The ROYAL ARMS are included within a *Gar-ter*, round which is inscribed the motto of the ORDER OF ST. GEORGE, "*Hon'i soit qui mal y pense*;" with the device at the bottom, on a scroll, of "*Dieu et mon droit*," first assumed by RICHARD the First. EDWARD the Third took the same motto, which has been continued by his successors, with the *exceptions* of QUEENS ELIZABETH and ANNE, both of whom preferred "*Semper eadem*," i. e. *always the same*; and of KING WILLIAM the Third, who chose "*Je maintiendrai*," *I will maintain*. This gallant assumption, was peculiarly appropriate to the circumstances under which he became Monarch of this

* In the year 1235, the Emperor FREDERICK sent to HENRY the Third a present of *three LEOPARDS*, in token of what he considered the Royal arms. They were placed in the TOWER, and were the origin of the ROYAL MENAGERIE that has ever since been kept in that fortress; though some authors have stated HENRY the First to have kept wild beasts there.

kingdom, and bears a close resemblance to the noble spirit of antient times : " I have impressed " this treaty with the *pommel* of my sword," said CHARLEMAGNE, to an ambassador, " and with " the *point* I will *maintain* its condition."

The supporters to the Royal Arms are ; on the DEXTER side, a *Lion Guardant*, for England ; and on the SINISTER, an *Unicorn*, for Scotland. James the First, as King of Scotland, had *two Unicorns* for his supporters, and hence he retained one when he ascended the united throne of the two kingdoms.

The title of DEFENDER OF THE FAITH, still retained in the royal style, belonged antiently to the Kings of England, though it had not been assumed by them. " We are, and will be Defenders of the Catholic Faith," is an expression to be found in writs of RICHARD the Second. Pope LEO the Tenth, in the year 1521, revived that dignity, which was afterwards confirmed by CLEMENT the Seventh, in consequence of HENRY the Eighth, having written his celebrated answer to LUTHER's book on the Babylonian Captivity. LEO is stated to have accompanied his letter to HENRY on this occasion, by the present of a CARDINAL'S CAP, from which circumstance that Monarch is generally delineated with a cap of that description on his head, instead of a Crown. On the suppression of the monasteries, the POPE made a futile effort to annul this title, and even to depose HENRY. But by a formal Act of the English Parliament, the POPE'S Supremacy in England was totally renounced, the King being acknowledged SUPREME HEAD OF THE CHURCH, as

well as of the STATE; which thus laid the foundation of the REFORMATION. HENRY was extremely vain of the title the POPE had bestowed upon him; but PATCH, his Jester, would not suffer such weakness to pass unnoticed: "Prithee, "good Harry," said this arch fellow, "let thee "and I defend one another, and even let the "Faith defend itself!" HENRY took this sarcasm of the *Court Fool* without offence.

The execution of the celebrated Sir THOMAS MORE, who, though he did not oppose, refused to acknowledge the King's Supremacy — casts an indelible stain upon the character of HENRY. When the mitigation of the sentence, from *hanging, drawing, and quartering*, to that of *beheading*, was communicated to Sir THOMAS — he desired to express to the King all that was *suitable* to the occasion, adding, "God preserve "you, Sir, and all other good men, from such "benign clemency."

HENRY the Eighth was the *first* King of England, who assumed the title of MAJESTY. Before his reign, the Sovereigns were usually addressed "MY LIEGE," and "YOUR GRACE." The latter epithet was originally conferred on HENRY the Fourth; "EXCELLENT GRACE" was given to HENRY the Sixth; "MOST HIGH AND "MIGHTY PRINCE," to EDWARD the Fourth; "HIGHNESS," to HENRY the Seventh — which last expression, and sometimes "GRACE," was used to HENRY the Eighth. About the end of his reign, all these titles were absorbed by that of MAJESTY; with which FRANCIS the First addressed him at their interview in 1520. The Emperor CHARLES the Fifth had, a short period

before, taken that title, and the polished French Monarch did not lose so favourable an opportunity of complimenting the youthful HENRY. JAMES the First completed this title to the present "SACRED," or "MOST EXCELLENT MAJESTY."

Saint Boniface.

(5TH JUNE.)

WINFRED, or BONIFACE, as he was afterwards called, was born at *Kirton*, or *Crediton*, in Devonshire, and received his education at a Benedictine monastery at Exeter. Being ordained Priest, he was sent to Friseland, about the year 715; but that country being convulsed by warfare, WINFRED, and two other missionaries who accompanied him, were obliged to return to England. In 719, he re-visited the Continent, preaching the Gospel in Friseland, and throughout Germany. In 723, he was consecrated a Bishop, by GREGORY the Second, who *changed* his name to BONIFACE; but he was not appointed to any particular diocese, that he might the better be enabled to renew his exertions in Germany. Upon this occasion, he took an *oath of obedience to the Papal Chair*, swearing by St. PETER'S Tomb, never to separate from the Romish Church or its spiritual discipline, which is considered the first instance of that species of obligation to the Papal power.

Returning to Germany, BONIFACE soon obtained such a number of converts, that he was

enabled to establish many Christian churches in that country. Pope GREGORY the Third, in 738, advanced him to the dignity of *Archbishop*, at the same time constituting him *Vicar-general* in Germany, by virtue of which he created several Bishopricks under his jurisdiction, and founded the great monastery of *Fulda*. In 746, he was consecrated *Archbishop of Mentz*, by Pope ZACHARY, with the additional title of PRIMATE OF GERMANY AND BELGIUM, and he finally obtained the appellation of APOSTLE OF THE GERMANS.

When, upon the deposition of CHILDERIC, PEPIN was elected King of the Franks, about 751 or 752 — BONIFACE crowned and anointed PEPIN and his Royal Consort. This is the first instance on record of the ceremony of the CORONATION and ANOINTMENT of Monarchs of the Franks. Until that period, their Kings, according to the antient custom of the Germans, were merely *lifted on a shield*, and in that manner presented to their subjects.

BONIFACE afterwards resigned his office of Archbishop, and became an *itinerant preacher*. In this character, while holding a confirmation in East Friseland, he was murdered by some Pagan peasants, together with about fifty of his companions, though his body was recovered, and afterwards interred in the church of his own monastery at Fulda.

BONIFACE, in converting the barbarians, often had recourse to fraud; but in justice to his character it must be allowed, that although he combated the ignorant by superstitious deceit — he much oftener applied to the good sense of his more enlightened hearers.

DANIEL, the first Bishop of Winchester, addressed an epistle to BONIFACE, while on his mission at Friseland, which for acuteness of reasoning is worthy of record.

"Admit," says this ingenious prelate, "whatever they are pleased to assert of the fabulous and carnal genealogy of their Gods and Goddesses, who are propagated from each other: from this principle deduce their imperfect nature, and human infirmities; the assurance they were born, and the probability that they will die. At what time, by what means, from what cause, were the eldest of the gods and goddesses produced? Do they still continue, or have they ceased to propagate? If they have ceased, summon your antagonists to declare the reason of this strange alteration: if they still continue, the number of the gods, must become infinite; and shall we not risk, by the indiscreet worship of some impotent deity, to excite the resentment of his jealous superior? The visible heavens and earth, the whole system of the universe, which may be conceived by the mind; is it created, or eternal? If created, how or where could the Gods themselves exist before the Creation? If eternal, how could they assume the empire of an independent and pre-existing world? Urge these arguments with temper and moderation; insinuate, at seasonable intervals, the truth and beauty of the Christian Revelation, and endeavour to make the unbelievers ashamed, without making them angry."

Some authors assert BONIFACE to have been of royal extraction; but he was the son of a *wheelwright*, and so far from being ashamed of his parentage, that he bore *wheels* in his arms, which — out of compliment to him — have been invariably assumed by his successors in the *Sec of Mentz*.

Saint Barnabas, the Apostle.

(11TH JUNE.)

ST. BARNABAS — born at *Cyprus* — was a Jew of the tribe of *Levi*, and received his education under the celebrated GAMALIEL. He was the

first who disposed of his estate, for the benevolent purpose of supporting the indigent Christians : hence his name of JOSEPH, or Joses, was changed to BARNABAS — a word signifying “ the Son of Consolation.” (ACTS iv. 36 & 37.)

BARNABAS being first introduced into the society of the Apostles by St. PAUL, was, by the express call of the HOLY GHOST, placed in strict union with them. He afterwards accompanied St. PAUL and JOHN, surnamed MARK, to *Asia Minor*, whence they returned to *Antioch*, and next proceeded to *Jerusalem*.

About the year 50, BARNABAS went to Cyprus, where he continued until 73, when he was attacked while preaching in the synagogue at *Salemis*, by some Jews, who had recently arrived from Syria, and after being cruelly beaten with staves, was stoned to death.

St. BARNABAS has left one epistle, which, although not admitted in the canons of the Scriptures, is nevertheless regarded as genuine. He is acknowledged to have been one of the SEVENTY DISCIPLES, and is thought to be the BARSABAS nominated with St. MATTHIAS, to complete the number of the Twelve Apostles, after the apostacy of JUDAS ISCARIOT; many eminent critics contending that owing to an error in the original text, BARSABAS was inserted *instead of* BARNABAS.

This Saint is generally represented in a standing posture, leaning on a tablet, and reading a scroll, with a back ground, shewing a person expiring under blows from stones and cudgels.

Saint Alban,

(17TH JUNE,)

Was called the **BRITISH PROTO-MARTYR**, and the **BRITISH St. STEPHEN**, from his having been the first martyr in Britain. He was born about the middle of the third century, at *Verulam*, a city which stood near the present town of *St. Alban's*, in Hertfordshire. **ALBAN** was descended from a Pagan family of distinction, and served seven years in the armies of the Emperor **DIOCLESIAN**, where he first imbibed a disgust of Paganism. **AMPHIBALUS**, a monk, taking advantage of the sentiments he avowed, converted him to Christianity.

The life of **ALBAN** is but little known, except through the history of the **VENERABLE BEDE**, who gives a marvellous statement of the **SAINT'S** martyrdom, which took place by decapitation; "on the twenty-third of June, A. D. 303." The executioner is said to have been a signal example of divine vengeance; for "as soon as he gave the fatal stroke, his eyes dropt out of his head!"

Bishop **USHER** has endeavoured to prove, that **AMPHIBALUS** owes not only his canonization, but even his existence, to a mistaken passage in the history of **ALBAN**, where the **AMPHIBALUS** alluded to, was nothing more than the rough shaggy cloak, then worn by Ecclesiastics. The word **Amphibalus** being derived from the Greek, and not understood, gave rise, as the Bishop con-

tends, to its being "applied to a man, and afterwards to his being revered as a saint, and "martyr." Dr. CONYERS MIDDLETON adopted the Bishop's conjecture; but it is now satisfactorily proved, that such a *Martyr* as AMPHIBALUS did suffer with ALBAN.

The *Ecclesiastical History* of BEDE was published in 731, and in 795 OFFA, King of the *Mercians*, built a monastery in honour of St. ALBAN, on the place where he had suffered, then called by the Anglo-Saxons *Holm-hurst*, but since named *St. Alban's*. The *Abbey church* is yet in existence, having at the suppression of the monasteries by HENRY the Eighth, been purchased by a rich clothier of the name of STUMP, for 400*l.* and converted into a *Parochial Church*, for the use of the inhabitants. In the year 1257, the workmen repairing this ancient fabrick, found a plate of lead, upon which was cut the following inscription:

"In hoc Mausoleo Inventum est
Venerabile corpus Sancti Albani, Proto
Martyris Anglorum."

Long-Vacation.

(17TH JUNE 1812.)

On this day Trinity Term ends, and immediately on the rising of the Court, commences that cessation from legal business, called the "Long

"VACATION." It is by some conjectured, that this extraordinary interval between *Trinity* and *Michaelmas* Terms, was for the purpose of enabling the people to gather in the different harvests. The torpid inactivity and dulness of our Inns of Court, at this season of the year, are not unaptly described in the following anonymous parody:

"My LORD now quits his venerable seat,
The SIX Clerk on his padlock turns the key;
From business hurries to his snug retreat,
And leaves VACATION and the town to me.

Now all is hush'd, asleep the eye of care,
And LINCOLN S-INN a solemn stillness holds;
Save where the Porter whistles o'er the square,
Or cur-dog barks, or basket-woman scolds.

Save that from yonder pump and dusty stair,
The moping shoe-black, and the laundry-maid,
Complain of such as from the town repair,
And leave their little quarterage unpaid."

Translation of Edward, King of the West Saxons.

(20TH JUNE.)

EDWARD, styled the MARTYR — whose murder, as HUME correctly states, had no connection with any religious principle or opinion — was not only commemorated on the 18th of March, but he was even honoured by our weak forefathers with another FESTIVAL on the 20th of June in each year, in remembrance of the TRANS-

LATION of his relics from WAREHAM to the MINSTER AT SALISBURY.

Of the origin of these TRANSLATIONS much has been written.

In the year 359, the Emperor CONSTANTIUS caused the remains of St. ANDREW and St. LUKE to be removed, from their antient place of interment, to the TEMPLE of the TWELVE APOSTLES, at CONSTANTINOPLE. From that precedent the search for saints and martyrs increased so rapidly, that in the year 386, the pursuit became general; and as RELICS were alleged to possess peculiar virtues, no expence was spared to provide such treasures for every religious foundation. Where entire bodies could not be collected, the *pious* contented themselves with possessing such parts alone, as "Providence chose to bless them with." Without these sacred RELICS, no establishments, however, could be expected to thrive; and yet unless we are to believe that most relics — like the Holy Cross itself — possessed the power of *reproduction*, we must either admit that our forefathers were imposed upon, or that St. JOHN the BAPTIST had more heads, than that of which he was deprived. In the Popish Church, the latter is relied upon as a religious fact, and also that several of the FAVOURITE SAINTS kindly afforded them *two or three* skeletons of their respective bodies; a circumstance, which however extraordinary it may appear at this period, is explained with great facility by Father JOHN FERAND of Anley, who asserts that "GOD was pleased so to multiply and reproduce them, for the devotion of the faithful."

Of the innumerable relics preserved in religious houses, those in the greatest repute were,

- The two heads of St. John the Baptist;
- A finger of St. Andrew;
- A finger of St. John the Baptist;
- The thumb of St. Thomas;
- A tooth of our Lord;
- A rib of our Lord, or, as it is prophanely styled, of the *Verbum caro factum*, the word made flesh;
- The hem of our Lord's garment, which cured the diseased woman;
- The seamless coat of our Lord;
- A tear our Lord shed over Lazarus; which was preserved by an angel, who gave it in a phial to Mary Magdalene;
- Two handkerchiefs, on which are impressions of our Saviour's face; the one sent by our Lord himself as a present to Agbarus, Prince of Edessa; the other given at the time of his Crucifixion to a holy woman, named Veronica;
- The rod of Moses, with which he performed his miracles;
- The spoon and pap dish of the Holy Child.
- A lock of hair of Mary Magdalene;
- A hem of Joseph's garment;
- A feather of the Holy Ghost;
- A finger of the Holy Ghost;
- A feather of the angel Gabriel;
- A finger of a Cherub;
- The water-pots used at the marriage in Galilee;
- The slippers of the antediluvian Enoch;
- The face of a Seraph with only part of the nose;
- The "mouth" of a Seraph, thought to have belonged to the preceding defective face;
- One of the coals that broiled St. Lawrence;
- The square buckler, lined with "red velvet," and the short sword of St. Michael;
- A phial of the "sweat of St. Michael," when he contended with Satan;
- Some of the rays of the Star that appeared to the Magi;
- With innumerable others, not quite consistent with decency to be here described.

The miracles wrought by these and other such precious remains, have been enlarged upon by writers whose testimony — aided by the *protecting care* of the INQUISITION — no one durst openly dispute. But it would appear by the

confessions of even these *respectable persons* that "instances have occurred of their failure;" but that they always recovered their virtue when, as GALBERT, a monk of Marchiennes, informs us, "*they were flogged with rods,*" &c.

Longest-Day.

(21ST JUNE.)

Although this is marked as the "*Longest Day,*" it is not precisely such.—being the *medium* of the SUMMER SOLSTICE—as the 21st of *December* is that of the WINTER SOLSTICE. MIDSUMMER DAY, marked as happening on the 24th of *June*, is merely the generally received *middle*, of that portion of the year called SUMMER. The LONGEST DAY at Greenwich, is 16 hours 34 minutes, and 5 seconds. The SHORTEST DAY 7 hours 44 minutes and 17 seconds—allowing 9 minutes 16 seconds for refraction on the longest day—and 9 minutes 5 seconds for refraction on the shortest day.

The WINTER SOLSTICE—which happens about the 21st of *December*, as already mentioned—forms the SHORTEST DAY, and consequently the LONGEST NIGHT; and by the latter portion of duration, or when it is dark, our Saxon ancestors used to make their calculations of time. This custom is not yet absolutely extinct; a *fortnight*—the abbreviation of *fourteen nights*, and *se'n-night*, the contraction of *seven nights*—being still in use. The old French *anuit*, to-

night, signified "to-day," or the existing diurnal division of time. The LONGEST NIGHT was held in particular veneration, being considered as the parent of the other nights, as well as of the days, and thence termed MOTHER NIGHT; and the years were calculated as beginning from thence.

This mode of reckoning probably originated with the Jews, for it agrees with the MOSAIC ACCOUNT, which commenced at night—"the *Evening and Morning*" being the first day.

Sir THOMAS MORE who was remarkable for his *wit*, once indulged an effervescence of fancy by a sportive sally on the title of this day.

A gentleman who had wronged a poor widow of a sum of money, was ordered by Sir Thomas forthwith to make restitution of the property, with the costs attending the suit. — "I hope then," said the gentleman, hurt at the want of respect he considered shewn to his consequence, "your Lordship will grant me a *long day* to pay it." "I will grant your motion," instantly replied the Chancellor; "Monday next is BARNABAS's day, which is the *longest* in the whole year, pay it then to the widow without fail, or I will commit you to the Fleet."

Before the alteration of the style in the year 1752, St. Barnabas's festival, which now happens on the 11th of June, was called the longest day, and was thus noticed :

———"BARNABY bright
The longest day, and the shortest night."
(Ray's Proverbs.)

Saint John the Baptist.

(24TH JUNE.)

The Reformed Church holds a Festival on this day, in commemoration of the wonderful cir-

cumstance that attended the "*Nativity of St. John the Baptist*," the precursor of the Messiah; and in her service celebrates also his *Death*, by appropriate passages from the Scriptures. Formerly our Church held another festival, on the 22th of August, in commemoration of this saint's martyrdom, which is still noticed in our almanacks, by the title of THE BEHEADING OF JOHN THE BAPTIST. This latter, the Church of Rome still retains as a solemn *feast*, by the title of "FESTUM DECOLLATIONIS," being a corruption, according to DURANDUS, of "FESTUM COLLECTIONIS S. JOHAN. BAPTISTÆ," or the feast of gathering up St. John the Baptist's relics.

The sacred canons inform us that ZACHARIAS the father of St. JOHN, was a priest of the *race* of *Abia*—and ELIZABETH the mother of that Saint, one of the daughters of Aaron. They had no child, and were both well stricken in years. ZACHARIAS going to the temple to burn incense, there appeared to him an angel of the Lord, who declared ELIZABETH should bear a son, whom he should name JOHN, and that he should be filled with the HOLY GHOST, &c. &c. Agreeably to this prediction of the Angel, ELIZABETH was safely delivered of a son, in the year of the world 4000—being about six months before the birth of Christ.

Saint JOHN having escaped the cruelty of HEROD, we find from holy writ, that he retired into the desert. In the 18th year of the reign of TIBERIUS CÆSAR, or the year of our Lord 33, "the word of GOD came unto JOHN in the wilderness;" and obeying that Almighty summons he visited "all the country about Jordan, preach-

“ing the baptism of repentance for the remission of sins,” thereby preparing his disciples for the reception of a SAVIOUR. The followers of St. JOHN were numerous, when our Saviour came to him from *Galilee* unto *Jordan* to be baptized. Having exercised the course of his ministry for about thirteen months, JOHN repaired to the court of HEROD ANTIPAS, and boldly reproved him for his enormities — particularly his incestuous connection with HERODIAS, the wife of his brother. To this reproof, HEROD submitted with apparent humility; but being at length instigated by HERODIAS, he listened to the charges of sedition brought by the Pharisees against St. John, and imprisoned him in the Castle of *Machæius*, near the *Dead Sea*, where he remained above a year. HEROD, on his birthday, giving a splendid entertainment — flushed with wine and ensnared by the allurements of SALOME, daughter of HERODIAS, by a former husband—incautiously promised “with an oath” to grant whatever she “should require, even to “the half of his kingdom.” HERODIAS instructed her daughter to demand “*the head of JOHN the BAPTIST in a Charger,*” with which Herod complied, out of pretended reverence to his oath. When the head of the Saint was brought to SALOME, she delivered it to her mother, who indulging her insatiable revenge, pulled out the tongue and “pierced it with a bodkin” — an instance of barbarous malignity scarcely to be paralleled by any recorded in history; though, unhappily, one may be adduced, bearing a too close resemblance to this fact, to require apology for noticing.

When CICERO was assassinated by order of MARC ANTONY, the head and the hands of that great orator being cut off, were delivered to him in the presence of FULVIA his wife — at whose instigation CICERO had been included in the proscription. Taking the *head* in her lap, she, like Herodias, drew out the tongue, and like her pierced it with her bodkin in various places; venting her fury at the same time in most scurrilous, and opprobrious language!

ST. JOHN THE BAPTIST's Festival was first instituted A. D. 488.

Saint Peter the Apostle.

(29TH JUNE.)

ST. PETER was born at *Bethsaida* in *Galilee*, and occupied in the humble employment of a *fisherman*; and when presented to CHRIST by his younger brother ANDREW — at which time his name was SIMON or SYMON — our LORD called him CEPHAS, or PETER, the former in the *Syriac*, and the latter in the *Hebrew*, signifying a *stone* or *rock*. Hence he is frequently called in holy writ SIMON PETER, though now, almost generally PETER only. St. Peter, by reason of his seniority — had precedency, though not superiority, over the other Apostles. The POPES of ROME — who assume to be the representatives of ST. PETER — on being elected, claim as such, a superiority which even the Saint possessed not,

relinquishing their usual names, and adopting others, as more suitable to their station. One of the first questions which the Cardinals put to the newly-elected POPE, is, "*by what name will you please to be called?*" This custom was introduced in 884, by PETER DI BOCCA PORCA, who renounced his Christian name PETER, for that of SERGIUS the Second, accounting himself unworthy to bear the title that Christ had bestowed upon his great namesake; and it is a remarkable fact, that no Pope has ever taken the name of PETER, though many have laid it aside on their election. The monkish writers attempt to place this custom to the score of diffidence; and yet it appears that these holy fathers did not approve of others imitating that pontifical humility.

About the middle of the 15th century, it became a fashion among the *learned*—to change their baptismal names, for others, of a classical origin. But PHILIP PLATINA assuming the name of *Callimachus*, Pope PAUL the Second put him to the torture as a heretic, pretending that he changed his name to cover some purpose hostile to the church. The humility of these Holy Fathers was indeed of a nature most extraordinary; PIUS the Fourth having taken the title of "*Servant of the Servants of God*," in imitation of GREGORY the Great, a Priest of HOLSTEIN addressed an epistle to him by that style; but when he attended his Holiness for an answer, the INQUISITION cast him into prison for the *instruction* of others in future appeals.

PAUL the Fifth, however, disdained even the affectation of humility, boldly styling himself

"MONARCH OF CHRISTENDOM," "SUPPORTER of the PAPAL OMNIPOTENCE," "VICE GOD," and even "Lord God the Pope!" These titles, with some alterations, were afterwards applied to succeeding POPES, such as "MASTER OF THE WORLD," "POPE AND UNIVERSAL FATHER," "JUDGE IN THE PLACE OF GOD," "Vicegerent of the Most High," &c. MARTIN the *Fourth* was addressed as "THE LAMB OF GOD *who takest away the sins of the World!*" to which was added "*Grant us thy Peace!*" LEO the Tenth, was styled by the Council of Latèran, "DIVINE MAJESTY"—"HUSBAND OF THE CHURCH"—"PRINCE OF APOSTLES"—and "KEY OF ALL THE UNIVERSE;" he was even *supplicated for the salvation and life* by HIM given, who, as they prophanely added, was the "*Pastor, THE PHYSICIAN,*" and — "*a GOD possessed of all power in heaven and earth!*"

Nor to the POPES alone can this impiety be confined. In the fourth century, the ROMAN EMPERORS—who had for many ages been the *supreme Pontiffs*—were frequently addressed by the titles of "YOUR DIVINITY," "YOUR PERPETUITY," "YOUR ETERNITY," "YOUR GODSHIP," &c. &c. But when, in after ages, the Popes attained despotic power over human opinion, they deprived the Emperors of those distinctions, unblushingly assuming to themselves titles suited only to THE DIVINE MAJESTY. The POPES, after becoming *paramount in spiritual affairs*, arrogated, and by force actually established, a *temporal* dominion over the Imperial power. PASCAL the Second, about the year

1000, ordained that all public acts should be dated from the year of his OWN SOVEREIGNTY, *instead* of from that of the Emperor. The instances of degradation to which the Emperors were reduced, in their contests with the Popes, are so extravagant, that but for the incontrovertible evidence existent of those facts, they might be deemed incredible. One monarch was compelled to hold the stirrup, while his Holiness mounted his horse—a second resigned his crown into the hands of the Pope's legate;—a third, suffered himself to be scourged by the monks at the shrine of one of their saints—and another patiently waited barefooted, and bareheaded, with his wife and child, at the gate of the Pope's palace, during three days, and three nights!

St. PETER—one of the most intimate companions of our Lord, and eminently remarkable for his faith—affords a striking proof of human frailty, in the memorable *denial* of his heavenly master. After the Resurrection, this Apostle made a general visitation of the Churches throughout India, and then returned to Jerusalem, where he was miraculously delivered from prison by an Angel. St. PETER, who had travelled over great part of Asia, Africa, and Europe, is conjectured by some writers to have even visited this island; but it remains doubtful whether St. PETER, St. PAUL, or St. SIMON the Canaanite, first promulgated the doctrines of Christianity in Britain.

In the year 64, St. PETER settled at Rome, where his active zeal in converting the Jews, obtained him the title of “*APOSTLE of the Circumcision.*” On the 29th of June, A. D. 68, he

was led out for execution, by order of NERO, on the summit of the Vatican Mount. At his own request, he was fastened to the Cross, *with his head downwards* — not considering himself worthy to meet death in the same posture, as his Divine Master — and in that situation expired. MARCELLINUS, the Presbyter, embalmed his relics, which were buried in the Vatican, near the Triumphal Way. A small church was erected over his grave, but the Emperor HELIOGABALUS, directing the building to be destroyed, St. PETER's remains were removed to the Appian Way, two miles from Rome. About the year 250, CORNELIUS, the twentieth Bishop of Rome, re-conveyed them to the Vatican; on which spot CONSTANTINE the GREAT — the *first Christian Emperor* — built a stately church. From that period, the splendour and magnificence of the Vatican, have so wonderfully increased, as to become the admiration of the world. St. Peter's Church at Rome, is indisputably the most stupendous building of modern terms.

St. PETER and St. PAUL both suffered martyrdom on the same day. The latter, as a Roman citizen was beheaded (see p. 99.); but St. PETER, being an alien, was doomed to the more ignominious, and painful death by Crucifixion. In the *Greek* and *Latin Churches*, these festivals are both kept on this day; but in the *Protestant Church*, St. PAUL is commemorated, only by his *Conversion*. All the antient Homilies, however, join these Saints together; not only on account of their having suffered at the same time — though by different methods, and at different places — but because they were co-adjutors in

the conversion of the world ; the one as *Apostle of the Jews*, the other as the *Apostle of the Gentiles*. Several of our parish churches, founded before the Reformation, are dedicated to these Apostles conjointly ; and their annual wakes, and fairs, are celebrated accordingly.

St. PETER, besides a scroll or manuscript in his hand, is usually depicted with the additional emblem of the *keys*. In the *Reformed Church*, we admit no superiority of rank or power to this Apostle—and wholly deny that “*Supremacy*” assumed by the POPE, as the pretended representative of St. PETER. When our SAVIOUR, to try the faith of his disciples, asked them *what the world said of him ?* they made answer that *men’s opinions were various*. Interrogating them as to their own sentiments of him, PETER—who, from his forwardness to speak, was termed the “*Mouth of the Apostles*”—without hesitation declared that *he was the MESSIAH, the Son of the LIVING GOD*—an acknowledgment which induced his heavenly Master to pronounce him “*Blessed*,” and to declare that he would bestow upon him the *Keys of Heaven*, &c. From this typical expression only, the Popes of Rome have arrogated their claim of universal jurisdiction, But so far from the *antient Church* ascribing any superiority to St. PETER, his General Epistles are only placed *the second*, in the sacred Canons. The POPE, however, assumes supreme dominion, not only over *spiritual*, but *temporal affairs*, calling himself “*HEAD OF THE CATHOLIC OR UNIVERSAL CHURCH, SOLE ARBITER OF ITS RIGHTS, AND SOVEREIGN FATHER OF ALL THE KINGS OF THE EARTH.*” From these titles he wears a

TRIPLE CROWN—one as HIGH PRIEST—the *second* as EMPEROR, and the *third* as KING; and to complete the external emblems of the powers thus arrogated, he likewise bears *Keys*, to denote his “Privilege of opening the gates of Heaven” “to all true believers.”

For nearly the five first centuries, the BISHOPS of ROME wore upon their heads a BONNET, like other ecclesiastics, though somewhat higher; but when CLOVIS sent a CROWN of GOLD to the Church of St John of Lateran, which he had received from ANASTATIUS Emperor of the East, Pope HORMISDAS placed it on his own bonnet. BONIFACE the Eighth, added a *second* crown during his struggles with PHILIP the FAIR, to demonstrate the *superiority* of *spiritual* concerns over those of a *temporal* nature, and to denote his *superiority* in *both respects*. JOHN the twenty-second, assumed the *third* crown, which completed the arrogant TIARA, since worn by his successors.

BONIFACE, who added the second crown, insolently says in addressing PHILIP “We give you” “to know that you are our SUBJECT, both in spiritual and temporals;”—“and we,” replied the enraged monarch, who set his anger at defiance, “give your *Foolship* to know, that in temporals we are SUBJECT to no person.”

The Feast of St. PETER was instituted in the year 813. He has left *two Epistles*, which are the whole of the writings attributed to him.

Visitation of the Blessed Virgin Mary.

(2D JULY.)

The "*Visitation of our blessed Lady*" is celebrated by the Romish Church, in commemoration of the visit of the VIRGIN MARY to her cousin ELIZABETH, immediately after the Archangel GABRIEL had "*announced the glad tidings*" of her being chosen of the Almighty, for the *Incarnation* of the REDEEMER.

Pope URBAN the Sixth instituted this Festival in 1383; and Pope BONIFACE the Ninth confirmed it. But it was not generally observed until 1441, when the COUNCIL OF BASIL ordained the *Feast of the Visitation* to be celebrated, that the Virgin MARY "*being honoured with this solemnity, might reconcile her Son by her intercession, who is now angry for the sins of men, and that she might grant peace and amity among the faithful.*" Our Reformers expunged this holiday from the SERVICE.

A festival called the "*Feast of the Ass,*" was formerly celebrated in France, to commemorate the VIRGIN MARY'S *flight into Egypt*—the gross absurdities of which might almost surpass belief. A young *Female*, richly dressed, with an *Infant* in her arms, being placed upon an ass, and led with great ceremony to the *Altar, High Mass* was performed—the ass kneeling before the altar. An *Hymn* replete with blasphemy, followed, in praise of this asinine supplicant; in which the whole congregation joined. At the conclusion of the ceremony, the Priest *braying three*

*times like an ass, was answered with three similar brays by the People—instea*d of the usual response, “*We bless the Lord,*” &c.

Dog-Days Begin.

(3D JULY.)

The *Canicular*, or *Dog Days* commence on the 3d of July, and end on the 11th of August. Before the alteration of the style in 1752, they began, according to some almanacs, on the 19th of July, and terminated on the 27th of August. Many made them commence on the 24th of July, and end on the 28th of August. Others differed from all these, in the times of commencement, and ending of the Dog Days.

The antient mode of calculating the Canicular-Days, was from the *heliacal* rising of *Sirius*—the brightest star in the Constellation called *Canis Major*. If that mode of calculation were now followed, the Dog Days would not take place in our latitude until near the end of August, and must consequently last until the end of September. But these days are now computed, from the period when the SUN comes in *conjunction* with SIRIUS—and continue whilst its luminous rays obscure that star.

When the antients observed SIRIUS emerging from the sun, so as to become visible to the naked eye, they usually sacrificed a *brown dog* to appease its rage, considering the star as the *cause*

of the sultry weather incident to that period. Such was the power of heat ascribed to *Sirius*, that on the morning of its first rising, according to their superstitious belief, "the *sea boiled, the wine turned sour, dogs grew mad, and all other creatures became languid*; causing to man, among other diseases, burning fevers, hysterics, and phrensies!" The heat usually felt during the Dog-days, has, however, been accounted for upon more philosophical principles. The rays of the sun, at this period of the year, are almost vertical; and the atmosphere and earth, have consequently imbibed a warmth, proportioned to the intensity of its action, during the Spring and Summer. The cold of Winter, in like manner, augments about the time the days begin to increase in length, and continues so to do for a considerable time after, because the earth has become wet and chilled, from the effects of the preceding gradual decrease of power in the SUN, at that time returning from the winter solstice. There is a very old saying, grounded on this fact, that "when the days lengthen, the frost is sure to strengthen."

The Egyptians finding by experience, that upon a particular star becoming visible, the overflow of the *Nile* was at hand — retreated to their terraces on its first appearance. This star was called by the Egyptians *Sihor*, i. e. the Nile, by the Greeks *Σείριος*, and *Sirius* by the Romans. From the salutary warning given by this star, it was typified as a dog, or a man with a dog's head, and was also called *Thaout*; or *Tayout*, the Dog; but in latter times *Sothis*, *Thotis*, or *Thot*. It was from ignorance, that other nations, who

adopted that character for *Sihor*, now *Sirius*, erroneously ascribed to it the extreme heat of summer.

The supposed influence and effects of the Dog-star, are however now exploded, and justly so, for "that star not only varies in its rising every year, as the latitude varies; but rises later and later every year in all latitudes;" so that, when it rises in winter — which indeed cannot take place for five or six thousand years — it might, with equal propriety, be charged with increasing the *frost*. *Sirius*, the nearest to the earth of all the *fixed stars*; is computed to be 2,200,000,000,000 miles from our globe — a space which cannot be passed by a cannon-ball, flying with its calculated velocity of 480 miles in one hour, in less than 523,211 years !

Saint Martin:

(4TH JULY.)

The Church of Rome affords St. MARTIN a place in her calendar on the 11th of November — the anniversary of his death; and again on the 4th July, when his remains were removed by order of PERPETUUS, one of his successors in the See of *Tours*. (See his Festival, 11th November.)

Thomas-a-Becket,

(7TH JULY,)

Was born in London, in the year 1119. His father, GILBERT-A-BECKET, was a merchant, who had served as Sheriff, when he undertook a pilgrimage to Jerusalem. Being seized by a party of Saracens, he was carried into slavery ; but his master's daughter, who had become enamoured of him, assisted in effecting his escape, and accompanied him in his flight.

Arriving in London he married his fair deliverer, who was baptized by the name of MAUD, or MATLIDA. Of this marriage was born THOMAS, the renowned subject of this article. He received his education at Merton-Abbey, in Surrey, and afterwards went to Oxford and Paris. From the latter place he proceeded to Bologna, and there applied himself to the study of the civil law. On his return to London, he became a clerk in the Sheriff's office, but THEOBALD, Archbishop of Canterbury, observing his abilities, removed him to his Cathedral, of which he made him an archdeacon. He afterwards became Provost of Beverley, and Prebendary of Lincoln, and St. Paul's. In 1158, by the recommendation of THEOBALD, BECKET was appointed preceptor to Prince HENRY, son of HENRY the Second. With that monarch, he so ingratiated himself as to be raised to the dignity of Lord High Chancellor. Becket soon became the most remarkable person of his time for splendour and profusion ; and laying aside the ecclesiastical

habit and character, he assumed the dress and deportment of the Court. At one period, he even personally assisted HENRY in his wars on the Continent. So crowded were his banquets, that the guests were accommodated "with clean hay" or straw in winter, and green boughs or rushes "in summer *every day*," to prevent the floors from soiling their gay clothes. In such respect was BECKET held, that persons of the highest rank were found at his entertainments. For these, seats were allotted; but of the crowd of inferior visitants, he was too indifferent, to think of providing them such accommodations. From this it has been inferred, that chairs, stools, benches, &c. were not in *general* use at that period; and hence that it was usual, in large entertainments, for the major part of the company to sit upon the floor.

If seats were not in general use in England before the Conquest — there can be little doubt that when WILLIAM ascended the throne, he would soon introduce them. Of ROBERT Duke of Normandy, WILLIAM's father, is told the following anecdote, regarding the use of seats :

"When at Constantinople, in his way to the Holy Land, he lived in uncommon splendour, and was greatly celebrated for his wit, his affability, his liberality, and other virtues. Of these, many remarkable examples were related to the Emperor, who resolved to put the reality of them to a trial. With this view he invited the Duke and all his nobles to a feast in the great hall of the imperial palace, but took care to have all the tables and seats filled with guests before the arrival of the Normans, of whom he commanded them to take no notice: When the duke, followed by his nobles in their richest dresses, entered the hall, observing that all the seats were filled with guests, and that none of them returned his civilities, or offered him any accommodation, he walked without the least appearance of surprise or discomposure, to an empty space at

one end of the room, took off his cloak, folded it very carefully, laid it upon the floor, and sat down upon it; in all which he was imitated by his followers. In this posture they dined on such dishes as were set before them, with every appearance of the most perfect satisfaction with their entertainment. When the feast was ended, the Duke and his nobles arose, took leave of the company in the most grateful manner, and walked out of the hall in their doublets, leaving their cloaks, which were of great value, behind them, on the floor. The Emperor, who had admired their whole behaviour, was quite surprised at this last part of it; and sent one of his courtiers to intreat the Duke and his followers to put on their cloaks: 'Go,' said the Duke, 'and tell your master that it is not the custom of the Normans to carry about with them the seats which they use at an entertainment.'

Upon the decease of THEOBALD, HENRY caused BECKET to be elected ARCHBISHOP OF CANTERBURY, and by that step created most unexpectedly a formidable opponent to his favourite wish of restricting the Papal authority. It has indeed been conjectured that BECKET, to whom the King's sentiments had been long known, was originally re-commended to his notice as being thence capable of more successfully counteracting them.

During the first ten years of HENRY'S reign, more than *one hundred murders* had been committed by members of the priesthood, for which the only punishment inflicted was temporary degradation. HENRY was resolutely bent upon rendering the clergy, as well as the laity, amenable to the judgment of the civil courts, while BECKET, now the head of the English Church, was obstinately determined to maintain inviolate the privileges of the clergy. The King astonished at this opposition, convened an assembly of the Bishops at Westminster, when BECKET, either overpowered by argument or persuasion,

concurred in signing the famous CONSTITUTIONS of CLARENDON, restricting the immunities of the Clergy : but the Pope annulling these salutary regulations, absolved BECKET from the obligation of supporting that measure, which so exasperated the King, that he instituted a prosecution against the Archbishop, who fled into Flanders in disguise, attended only by two domestics. BECKET thence proceeded to Rome, and being favourably received by the POPE, excommunicated the principal officers of the Crown, who steadily adhered to the King. HENRY irritated by repeated indignity and insult, in return, banished the relations and retainers of BECKET—who were secretly supported, and instigated by LEWIS King of France. During seven years, BECKET suffered considerable hardships and reverses of fortune—sometimes being countenanced by the Pope and by the King of France—and at others entirely neglected by them. At length an adjustment took place through the mediation of the Pope, and in 1170, the imperious Archbishop returned to Canterbury, amidst the acclamations of the populace. HENRY met BECKET on the confines of Maine in Normandy, and, as a mark of reconciliation, condescended to hold the bridle of his horse, whilst he mounted and dismounted. For the amicable disposition which he thus evinced, the King naturally expected that those who had been excommunicated by BECKET during his exile would be instantly absolved. But the *vindictive spirit* of the Priest, overcoming the *better judgment* of the MAN, BECKET evaded complying with this just expectation—at first merely solicited, and at last com-

manded by the King. This fresh proof of the implacable disposition of BECKET caused HENRY, who was then in Normandy, to exclaim "Is there not one of the crew of lazy, cowardly knights whom I maintain, that will rid me of this turbulent priest, who came to court but t'other day upon a lame horse, with his whole estate in a wallet behind him!" These words were not lost upon his attendants, four of whom, REGINALD FITZ-URSE, WILLIAM DE TRACEY, HUGH DE MORVILL, and RICHARD BRITO, immediately quitting the Court of HENRY, proceeded to Canterbury, where they arrived on the 29th of December 1170—before the messengers who had been sent express to forbid the execution of their suspected purpose, could overtake them. They instantly waited upon BECKET unarmed, and urged him in the king's name to absolve the excommunicated bishops—but he refused them with scorn. In the evening of the same day they returned—when the monks exclaimed, "They are armed! they are armed!" and hurried the archbishop into the cathedral as a place of security. The knights having stationed soldiers in the courts and other places of the palace, to prevent interruption, proceeded to the cathedral. Advancing towards the archbishop with drawn swords, they repeated their commands, threatening him with death should he refuse: but he remained inflexible, and aware of the fate that awaited him, boldly avowed his readiness to die for the cause of GOD, charging them in the name of the Almighty, not to injure any other innocent person. Unable to force the resolute BECKET from the cathedral,

they killed him near the high altar by their swords—though, as others affirm, they literally knocked out his brains with clubs. Having thus delivered the King from his enemy, the knights retired to Knaresborough Castle, and at the end of a year were absolved at Rome, upon condition of serving in the Holy Wars. TRACEY died at *Mort* near Ilfracomb; but the others perished in the *Black Mountain*, and were buried on the outside of the church door belonging to the Knights Templars at Jerusalem; with the following inscription over them, declaratory of their crime:

“*Hic jacent miseri, qui martyrizaverunt
Beatum Archiepiscopum Cantuariensem.*”

When this outrage was communicated to HENRY, he evinced extreme distress, and immediately dispatched an embassy to Rome, in vindication of himself. But Pope ALEXANDER the Third, required the most degrading humiliations from HENRY, who, as the condition of his absolution, actually did penance and was publicly scourged by the monks at the tomb of the murdered BECKET. Upon this submission, the Pope restored to HENRY his *title*, of which he had been deprived, “from whence is to be adduced,” says PLATINA, “that *all* Kings of England *ought* to “acknowledge the Pope for their landlord.”

The body of BECKET was at first interred in the close of the Cathedral; but at the expiration of fifty years, he was canonized as a Saint and Martyr by the Pope. His remains were removed on the 7th of July in that year (1220) to a sumptuous shrine at the East end of the Church, and that day has ever since been held as his anni-

versary, instead of the 29th of December, on which he was killed.

The miracles recorded to have been wrought by the reliques of this saint, soon filled two volumes, and for several succeeding centuries, pilgrimages were performed to his shrine, from all parts of the Christian World. In 1179 LOUIS the Seventh, King of France, in the disguise of a common pilgrim, visited Canterbury, presenting as an offering, a rich cup of gold and the famous stone called *Regal* of France, which our last HENRY wore as a thumb ring. A Liturgy was afterwards composed, by order of the Pope, in which our Saviour is supplicated to redeem mankind, not by *His* holy blood, but by *that* of the *Saint*. To such an extent was the admiration of BECKET carried, that it nearly absorbed all other devotion. In one year, the offerings at the altar of the DEITY at Canterbury, amounted to 3*l.* 2*s.* 6*d.*; at the VIRGIN'S to 63*l.* 5*s.* 6*d.*; and at BECKET'S to 832*l.* 12*s.* 3*d.* In another year 954*l.* 6*s.* 3*d.* was received at BECKET'S altar; only 4*l.* 1*s.* 8*d.* at the VIRGIN'S; and at that of the DEITY—the oblation did not amount to *one farthing*!

Saint Swithin.

(15TH JULY.)

SWITHIN, or SWITHUN, was of Saxon descent, and distinguished for literary acquirements. He

was ordained Priest by HELMSTAN, or HELINSTAN, Bishop of Winchester, who appointed him President of the old monastery in that city. EGBERT King of the West Saxons, who called SWITHIN his *Priest*, entrusted him with the education of the Prince ETHELWULF. On the accession of ETHELWULF in 838, he made SWITHIN Sub-deacon of Winchester, and Lord Chancellor. In the year 852, upon the decease of HELINSTAN, he promoted him to that bishopric, which he filled until he departed this life, A. D. 862.

ETHELWULF, who was a prince of weak abilities, began his reign by making his son ATHELSTAN a colleague with him in the government of England. But upon the death of Athelstan, ETHELWULF—who to secure himself from deposition, had proposed a partition of the kingdom with his younger son ETHELBALD—bestowed upon the Church, on whose support he placed his chief dependance, the perpetual donation of TITHES, exempting the clergy from all imposts, not even excepting those established for the defence of the realm. Hence SWITHIN—who was known to be the chief instigator of that measure—was at his decease considered a proper object for canonization.

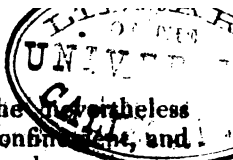
The grave of St. SWITHIN—who at his own request had been buried in the church-yard of Winchester, instead of the chancel of the Minster—becoming the scene of frequent miracles, he soon acquired the appellation of MERCIFUL. From these causes it was determined to remove the holy reliques into the choir of the Cathedral; but on the day appointed for the procession, a violent rain came on, which continued without in-

termission for *forty days*. From this extraordinary event it was inferred, that the meditated removal must be displeasing to St. SWITHIN, and the idea was consequently, for that time abandoned. The Saint, it appears, afterwards relenting, permitted his bones to be lodged among the remains of the other Bishops, in the year 1093. This supernatural manifestation of St. SWITHIN's alleged displeasure, gave rise to the vulgar opinion that we shall have *forty days'* continuance of wet weather, when rain falls on his anniversary. The cause of a continuance of rain at this season of the year has, however, been satisfactorily accounted for upon philosophical principles.

Saint Margaret,

(20TH JULY,)

Whose festival being once expunged, has been restored to our calendar, was the daughter of an idolatrous priest at Antioch in Syria. OLYBIUS, president of the East, being enamoured of MARGARET, endeavoured to convert her from the Christian Religion, which she had recently embraced; but on her refusal, caused her to be put to the most cruel torments, and afterwards to be decapitated, about the year 275. St. MARGARET has been fervently worshipped, by both the Eastern, and Western Churches, from her supposed power of assisting females in CHILDBIRTH, which is seriously asserted to have arisen from the following event. SATAN in the shape of a *Dragon*



having swallowed her alive, she nevertheless speedily burst forth from that confinement, and effected her escape. This miraculous circumstance *naturally* pointed out the peculiar province assigned to our Saint; for who could be so capable of facilitating parturition as one who had extricated herself even from the body of the arch enemy! The GIRDLE of St. MARGARET was long preserved in the Abbey of St. GERMAIN at Paris, and females in the hour of travail, were infallibly relieved by the application of that holy Cincture. The friars were indeed obliged to superintend the ceremony; "a piece of charity," says an old author, "to give them their due, they were seldom wanting in."

In the records of the Eastern Church, this Saint is called St. PELAGIA, or St. MARINA, and in those of the Western St. GERUMA, or as our calendar retains it, St. MARGARET.

Mary Magdalen, or Magdalene.

(22D JULY,)

Was so called from *Magdalia*, a town in Galilee; but whether she was the *Sinner* mentioned by St. LUKE, or another person, as Dr. LARDNER has learnedly endeavoured to shew, cannot now be satisfactorily ascertained. The SAINT to whose memory this day has been dedicated, is undoubtedly the one of whose *original impurity*, but *subsequent repentance, faith, and piety*, the Gos-

pel speaks. Our second Reformers indeed, expunged this festival, which had been admitted in the time of EDWARD the Sixth, as it appeared doubtful whether we were not celebrating two persons under one title. Many establishments have been formed in different Countries of Europe, for *Penitent Females* who have lived a life of incontinence; of which the most conspicuous are those at NAPLES, established in 1324; at METZ, 1452; PARIS 1492; ROME between 1512 and 1521; ROUEN, 1618; BOURDEAUX, 1618; and LONDON, 1786. They all bear the name of *Magdalenes*, as do, in most cases, the persons admitted to those institutions — a strong proof that the “*Sinner*” of St. LUKE, and MARY MAGDALEN have been generally esteemed one and the same person. In the pictures of MARY MAGDALEN, it is observable that a “*naked leg*” or some other indirect allusion to the character of this female, has been usually introduced. The appearance of our Saviour to MARY MAGDALEN, which has employed the pencil of some of the most eminent painters, has been distinguished by the title of *Noli me tangere*, or, touch me not, in allusion to CHRIST’s first words upon that occasion. This, however, has been misconstrued by the ignorant into a compliment to the artist, whose skill they consider to be aptly expressed by the *Noli me tangere*, touch me not — this can not be touched or equalled; and from the like ignorance the term has been applied to every other subject wherein excellence is displayed.

Saint James the Great, Apostle.

(25TH JULY.)

SAINT JAMES received the addition of **GREAT**, either as being the senior of the two Apostles of that name — from his superior stature. — or, which is more probable, from the peculiar favours conferred upon him by our **LORD**, to whom he was related.

St. JAMES was the son of **MARY**, surnamed **SALOME**, who was cousin-german to the Blessed Virgin. He, and his brother **JOHN**, were mending their nets when they were summoned by our Saviour to follow him; and from the vehemence with which they promulgated the Gospel, our **LORD** emphatically, surnamed them **BOANERGES**, or the Sons of Thunder.

From the period of the Ascension, **JAMES** boldly preached to the Jews of the dispersion, until the year 44, when he was accused before Herod. On his trial, he defended himself with such strength of reasoning, that even his suborned accuser, seized with remorse, invoked the pardon of the Saint, and cheerfully suffered death with him, by decapitation — to which they were both condemned.

As **St. STEPHEN** was the first **MARTYR** to the Christian faith, so was **St. JAMES** the first **MARTYR** of the twelve chosen disciples, which has obtained him the appellation of "**PROTO-MARTYR OF THE APOSTLES.**" His festival was in-

stituted in the year 1089, and his emblems are a pilgrim's staff and a gourd bottle.

The Spaniards have the highest veneration for St. JAMES, whom they call their Patron Saint; and they contend that they possess his remains, which are recorded to have been brought from Jerusalem, and deposited at COMPOSTELLA, the capital of Galicia. "From a peaceful fisherman of the Lake Gennasareth," saith the elegant GIBBON, "St. James was transformed" (by the Spaniards) "into a valorous knight, who charged "at the head of the Spanish chivalry in their "battles against the Moors; the gravest historians have celebrated his exploits; the miraculous shrine of Compostella displayed his "powers; and the sword of a military order, "assisted by the terrors of the Inquisition, was "sufficient to remove every objection of profane "criticism."

Saint Anne, or Anna,

(26TH JULY,)

The mother of the blessed Virgin Mary, is celebrated annually on this day in the Latin, and on the 9th of December in the Greek Church. Our Reformers abolished the festival. We have no authentic account of the genealogy of the Virgin; but in an antient tract written by HIPPOLITAS the Martyr, St. ANNE is said to have been the third daughter of MATTHAN, a priest, by MARY his wife, and that she was married to JOACHIM, in Galilee. MARY

the eldest sister of St. ANNE, was married in Bethlehem, and became the mother of MARY, surnamed SALOME. SOBE, another sister, was also married in Bethlehem, and had for daughter ELIZABETH, the mother of St. JOHN the BAPTIST.

Lammas Day.

(1ST AUGUST.)

This is one of the four *Cross Quarter-days* of the year. WHITSUNTIDE was formerly the first—LAMMAS the second—MARTINMASS the next—and CANDLEMASS the last. Rents are yet payable at these antient quarterly divisions in some parts of ENGLAND; and in SCOTLAND they are still general. In the Roman Calendar the 1st of August is known by the name of the FEAST OF ST. PETER AD VINCULA, or St. Peter in Bonds, being the day of commemorating the imprisonment of that Apostle. It has been conjectured by antiquaries, that LAM, or LAMB-MASS originates from St. PETER being the supposed patron of lambs, agreeably to the metaphorical expression of our Saviour, "Feed my lambs." Mass was therefore instituted that lambs might escape the danger arising from cold, after having been shorn at that season. This day is also called the GULE OF AUGUST, as some assert from the Latin *Gula*, or French *Guel*—a throat. Durand in his "*Rationale Divinorum*," thus explains the matter:

"QUIRENUS, a tribune, having a daughter that had a disease in her throat, went to ALEXANDER, then Pope of Rome—the

the sixth from St. Peter — and desired of him to borrow, or see the chains of St. PETER, under NERO; which request obtained, his said daughter kissed the said chains, and was cured of her disease, and QUIRENS, with his family, baptized. So that this day, that before was only called the Calends of August, was, upon this occasion, termed indifferently either of the instrument that wrought the miracle, St. PETER'S DAY AD VINCULA, or of that part of the maid whereon the miracle was wrought 'the GULE of August'."

Many authors consider GULE, or PULE, to be merely a corruption of the British word GWYL — a Feast of Festival. Others regard both GULE and PULE as corruptions of YULE — sport or pastime. LAMMAS has, besides the explanation already given, been variously accounted for. Some authors derive it from an obligation of the tenants holding lands of the Cathedral of York — which is dedicated to ST. PETER AD VINCULA — to bring a lamb alive on the first of August into the Church at High Mass. Others assert the term to originate from the Saxon HLA^f, *Loaf*, or bread, thence making it LOAF-MASS-DAY, from a feast having been annually held at that time of the year, to offer thanksgivings to the Almighty for the first-fruits of the corn. SKINNER says, the day was called LAMB-MASS, "because *Lambs* then grew out of season." Dr. BARNARD supposes that it is a corrupt mode of expressing "LAT-MASS," a summer festival; from LETO, *Bohem.*; LEITA and LEITI, *Sclav.*; LITA, *Russ.*; LIDO, *Sax.*; — a summer, or turning of the year. JOHNSON supposes it merely a corruption of LATTERMATH, whereas it would rather appear that it was a corruption of LATTER LAMMAS, or in other words, of that period which was allowed to tenants to bring their wheat to their Lords in backward seasons — an indulgence

which was so often abused as to occasion it to be stigmatized in the old proverb, "*He will pay, or he will perform his promise, &c.*" at LATTER "LAMMAS," that is, *never*; in like manner as another old saying, "*To-morrow come never, when TWO SUNDAYS come together,*" is still used. This was formerly expressed by the more-refined phrase, first used by AUGUSTUS CÆSAR, of "AD GRÆCAS CALENDAS" — at the *Greek Calends*.

When the SPANISH AMBASSADOR insolently announced to Queen ELIZABETH the terms upon which she might hope to be *saved* from threatened invasion, by the invincible ARMADA, he addressed her in Latin — and the Queen answered him *extempore*, in the same language. FULLER thus translates both speeches, rendering the Queen's "*ad Græcas Calendas,*" by the well-known adage of "LATTER LAMMAS."

The threat :

"These to you are our commands,
Send no help to th' Netherlands;
Of the treasure took by DRAKE,
Restitution you must make,
And those abbies build anew,
Which your father overthrew;
If for any peace you hope,
In all points restore the Pope."

The reply :

"Worthy King, know this, your will,
At Latter Lammas we'll fulfill."

Or, as the Queen expressed it :

"Ad Græcas, bone Rex, fient mandata calendas."

LATTERMATH, even now signifies a second crop of hay, in many places.

The festival of St. PETER AD VINCOLA, was instituted Anno Domini 317.

Transfiguration.

(6TH AUGUST.)

The Festival of the "*Transfiguration*," was designed to commemorate our SAVIOUR'S appearance on Mount Tabor — arrayed in Glory between MOSES and ELIAS — in the presence of St. PETER, St. JAMES, and St. JOHN.

In the *Greek Church* this feast was instituted in the year 700; but in the Latin it was not adopted until 1456, when Pope CALIXTUS, decreed its observance to commemorate the deliverance of Belgrade from MAHOMET the Second. It has been laid aside by the Protestants in this country ever since the Reformation.

Name of Jesus.

(7TH AUGUST.)

Our almanacs marked this day formerly as the anniversary of the "NATIVITY OF JESUS;" but it is now properly expressed to have been appointed in honour of the "NAME OF JESUS." This festival was designed to awaken the sensibility of converts; and innumerable crosses were erected with that view, throughout the countries that

had been enlightened by Christianity, as hath been already shewn. To these **CROSSES** every pious Christian bowed the willing knee; and we yet bend the body when the name of our **SAVI-OUR** is pronounced in public worship. But the customs of spitting whenever the name of the *Devil* is read, and of smiting the breast at the mention of the traitor **JUDAS** — once universal — are now utterly extinct.

The letters **INRI** found on antient crucifixes, are universally agreed to be the initials of the Latin words *Jesus Nazarenius Rex Judæorum*, i. e. Jesus of Nazareth, King of the Jews — the title which **PILATE** affixed to the cross; see **JOHN**, chapter xix. verses 19, 20, and 21. The *ths* and *ths* on other antient crosses, are abbreviations of **JESUS**, of which they are said to be the three first letters in the Greek language; the straight stroke through the upper part of the *h* denoting abbreviation. The next crosses in point of antiquity bear the letters $\begin{smallmatrix} \text{I} \\ \text{H} \end{smallmatrix} \text{C}$ which are explained by monkish historians as being the initials of the Latin words, *Jesus Humanitatis Consolator*, **JESUS** the consoler of mankind. The letters **IHS**, more commonly found on Crucifixes, are the initials of the Latin words *Jesus Hominum Salvator*, **JESUS** the Saviour of men.

Saint Lawrence.

(10TH AUGUST.)

ST. LAWRENCE was born at OSEA, in the kingdom of Arragon, and was recommended to the notice of St. XYSTUS the archdeacon of Rome, who being raised to the Pontificate in 257, made St. LAWRENCE one of the seven deacons. XYSTUS soon after his elevation to the bishopric being marked as an object of vengeance with the Heathens, was accused, and condemned to death. On being led to execution he was faithfully attended by LAWRENCE, who had the temerity to avow himself ready to suffer in the same cause. The Saint, however, escaped for that time, and after the death of XYSTUS, selling the church-treasury, as the bishop had recommended, divided it among the poor. But this coming to the knowledge of the Præfect of Rome, that officer demanded of Lawrence the treasures of the Church. "The opulence of the Christian Church," said St. LAWRENCE, "consists in its poor; take them, and afford them shelter, you will find their custody superior to all other riches." "The Christian Creed," retorted the Præfect, "requires them to render unto CÆSAR the things that are CÆSAR'S; this man withholds the Emperor's dues—lead him to torment." LAWRENCE was accordingly placed on a *Gridiron* over a slow fire, and broiled to death, on the 10th August 258. The fortitude with which he sustained this torture has been the theme of his historians, some of whom, not only

record him to have declared, that "*he felt rather comforted than tormented;*" but, in triumph to have desired his executioners "*to turn him on the other side, for that the one downwards was broiled enough.*"

At the famous battle of St. QUINTIN, fought in 1557, on the anniversary of St. LAWRENCE,—in which the army of PHILIP the Second of Spain, assisted by the English, defeated that of France—it became necessary to batter down a monastery, which had been erected in honour of this Saint. To atone for the destruction of this structure, PHILIP made a vow, "that no time should see St. Lawrence so venerated as by him"—and in performance of that vow he built the ESCURIAL, which is about 15 miles from Madrid, and esteemed by the Spaniards the eighth wonder of the world. The authenticity of this fact is indeed a matter of dispute; but it is certain that not only is this superb edifice dedicated to St. LAWRENCE — SAN LORENZO — but that almost every part of it bears the emblem of the instrument by which he was martyred. *In the principal front, is a statue of St. LAWRENCE holding a gilt gridiron in his right hand, and similar representations are to be seen on the doors, windows, altars, &c.* This stupendous building was completed in about twenty-four years from its foundation — which was in the year 1563 — at the expence of eight millions sterling. The principal apartments were hung with silver lamps three yards in circumference — and furnished with candlesticks of the same precious metal, six feet high.

St. LAWRENCE has ever been held in great ve-

neration by the Spanish nation — and the more so as he was by birth a Spaniard. Of the ascendancy of *nationality* over even *superstition*, a curious instance occurred in the observation of a Castilian countier to a Spanish Monarch. “St. Lawrence,” said he, “did not, as the priests declare, so nobly bear his sufferings assisted by God’s grace — but solely by the valour inherent in him as a Spaniard !”

Prince of Wales Born.

(12TH AUGUST.)

The illustrious Heir Apparent of the British Monarchy was born on the 12th of August 1762. The title of PRINCE OF WALES is derived from the brave but unfortunate LLEWELLYN — the last *Welsh* or *British Prince*. In the year 1272, LLEWELLYN refusing to attend at the coronation of EDWARD the *First* of England, that Monarch marched into Wales with a powerful army, and reduced the Principality to a Dukedom. Three years afterwards LLEWELLYN revolted, but being killed in battle, his head was by the order of KING EDWARD, tauntingly crowned with ivy, and placed on the Tower of London. DAVID, his brother, was shortly after taken prisoner, and beheaded at Shrewsbury, having previously been drawn through the streets at the heels of an horse. This was the second execution in Eng-

land of any person beyond plebeian rank—WALTHEOF Earl of Huntingdon, in the year 1072, in the time of “THE CONQUEROR,” having been the first. From the death of LLEWELLYN the Principality of Wales was annexed to the English Crown. To reconcile the Welsh to his government, EDWARD sent ELEANOR his Queen to CAERNARVON Castle, in North Wales, where, on the 25th of April 1284, she became the mother of a son—the youngest of four by that monarch, and the only one that survived. Upon this event he assembled the Barons of Wales, and demanded of them whether they would yield allegiance to one of their own natives “who could not speak a word of English, and against whose life they could make no just exception.” To this they readily acceded, and having sworn to yield obedience, the infant son of the King was presented to them, and afterwards by Royal Charter, dated the 24th of March 1305, created PRINCE OF WALES, with all the lands, honours, and revenues, belonging to the Principality. From that period the eldest sons of the Kings of England, have invariably been PRINCES OF WALES. Antiently ETHELING, ÆTHELING, or ADELING, the Saxon for *excellent* or *noble*, was the title of the eldest son of the King. This was first conferred by EDWARD the Confessor, who had no issue, upon EDGAR his nephew—thence styled by our historians EDGAR ÆTHELING. For some time prior to the Conquest, the heir of the Crown was called merely LORD PRINCE; but after Normandy was annexed to the English crown, “DUKE OF NORMANDY” was added to

the title. The next title in antiquity—**EARL OF CHESTER**—was first granted by **EDWARD the Third** to his eldest son, the renowned **BLACK PRINCE**, by Charter dated the 18th of May 1332. The title—**DUKE OF CORNWALL**—was also first conferred by that Monarch upon the **BLACK PRINCE**, by Charter, dated the 17th of March 1336; and this is the first precedent of **THE CREATION OF A DUKE IN ENGLAND***. From that period the Dukedom of Cornwall has ever slept with the Crown for the eldest son, and consequently *heir apparent* of England, who is entitled to that honour, with all its revenues, from the instant of his birth, *without creation*. But this regulation applies only to the first-born son of the King, and not in case of his decease to the heir general, or presumptive, as of right. The heir of the crown for the time being, can indeed be *created* Duke of Cornwall, as in the instance of **RICHARD OF BOURDEAUX**, son to the **Black Prince**, who

* The title of *Duke* was common among the Romans—*Dux* from *Duco*, being directly expressive of a leader or commander. There were twelve *Duces*, who had charge of the borders of the Western empire of the Romans. The Lombards in Italy retained the name of *Dux*, for a *Governor*; and from them other nations adopted the like practice; hence we find *Dukes* in England from the earliest period, *though not in the sense now applied, nor hereditary*. By degrees the Ealdermen or Eres, were indiscriminately stiled Earles, *Duces*, Comes, Barones, or Principes: though *Duces* was certainly not considered the highest dignity. The Conqueror, usually called Duke of Cornwall, was in the Saxon Chronicle ranked Earle and Comes, as superior titles. **ALAN** of Britaine, generally considered the most antient hereditary Dukedom, was oftener stiled *Comes* than *Dux*, as were his successors, until **PHILIP**, the French king, in 1297 bestowed the title of Duke upon that family. Other hereditary dukes were afterwards created on the Continent, and **EDWARD the Third** introduced it into England, in honour of his warlike son.

died in the life-time of his Father. HENRY the Eighth, after the death of his brother Prince ARTHUR, was not entitled to the dignity and revenues. — Charles the First, indeed, on the decease of his brother Prince HENRY, *assumed* the rights of PRINCE of WALES, but was deprived of them. His present Majesty, who was the son of the Prince of Wales, did not on the death of his father enjoy the honours of that title, until bestowed upon him by creation. The heir to the crown of England, FEMALE as well as MALE, may be raised to the dignities and revenues attached to the PRINCIPALITY OF WALES — whether as primogenitors, or otherwise. HENRY the Eighth created MARY Princess of Wales, though he had subsequently a son, who, as male heir of the crown, succeeded to the throne. At the *Union* of England and Scotland, in the year 1707, the additional titles of DUKE OF ROTHSAÏ, EARL OF CARRICK, BARON OF RENFREW, and SENESCHAL or STEWARD of SCOTLAND, were made hereditary in the Heir Apparent from the hour of his birth. Those dignities were attached to the eldest sons of the Kings of Scotland from the year 1396 ; and upon the Union the *proper* style of the heir to the united crown, was PRINCE of GREAT BRITAIN.

The title of the Heir Apparent since the Union with IRELAND is PRINCEPS BRITANNIARUM — the Sovereign being styled *Rex Britanniarum*. He is still, however, generally distinguished as PRINCE of WALES.

The *first English* Prince of Wales was born in a little dark room in the *Eagle Tower* of the Castle of Caernarvon, still standing, not 12 feet

in length, nor eight in breadth! In his 16th year, he received homage of his subjects at Chester; and was invested, as emblems of his sovereignty, with a chaplet of gold round his head, a golden ring on his finger, and a silver sceptre in his hand. These ensigns were continued to his successors until the Restoration, when the coronet, since worn by the Princes of Wales at their creation, was substituted for the antient chaplet.

The motto of "*Ich Dien*," "I serve," in the arms of the Prince of Wales, and the three ostrich feathers, were assumed by EDWARD the BLACK PRINCE, in 1346, after the battle of Cressy.

The ostrich feathers were the crest of JOHN of LUXEMBOURG, the blind king of Bohemia, who fell in that battle*.

The motto was originally "*Ich Diene Houment*;" which some antiquaries say was worn under the ostrich feathers by the fallen monarch, as the vassal of PHILIP king of France. But others maintain that the motto was introduced by the Black Prince out of veneration to his father, and in reference to the verse of the Apostle, "the heir, while he is a child, differeth not from a servant." This, however, is mere

* Among the antient warriors it was customary to honour such of their followers as distinguished themselves in battle, by presenting them with a feather to wear in their caps, which, when not in armour, was the covering of their heads, and no one was permitted that privilege who had not at least killed his man. The memory of this old compliment is yet retained among us by the customary saying, when any person has effected a meritorious action, that it will be a "*feather in his cap*," or add a feather to his cap, &c. &c.

conjecture, founded on the amiable character of the Black Prince.

The three *ostrich feathers* were formerly a very general *sign*, and are yet so at public-houses—almost the only places to which signs are now fixed. At Stoken Church Hill, near Oxford, there is a curious instance of vulgar ignorance, in the delineation of this *plume of feathers*, commonly pronounced, by the lowest of the vulgar, *plum of feathers*, the artist having actually painted a *plum and feathers*, instead of a *plume of feathers*.

Assumption.

(15TH AUGUST.)

THE ASSUMPTION OF THE VIRGIN MARY is a festival held in memory of her having been *assumed*, or taken up into Heaven, after her dissolution. But, as it has never been settled whether this assumption was of her *soul*, or *body*, the Latin Church, to avoid mistake, celebrates the assumption of *both*. The Abbot AUTHPERTUS, who died in the year 778, was the first who applied the term *assumption* to the supposed miraculous ascent; and DURAND shews *how* it took place, placing the matter, as some among the Papists believe, beyond doubt :

— “for a very devout woman of Saxony had it revealed to her, to ease her wavering sentiments, that the soul was assumed at the time of the Virgin's decease, and the body 40 days after.”

We learn from the same author, that though the office of the Virgin is not to be read on the Sundays between Easter and Whitsuntide, yet there is no *danger* to be apprehended for introducing it on those Sundays. A priest *once* did actually intrude the Virgin's office on one of these non-appointed Sundays, for which the Bishop *suspended* him: "but he was soon forced "to take off the suspension, in consequence of "the Virgini appearing to him, and SCOLDING "HIM for his unjust severity." In the year 813, this festival was *regularly* instituted; the fact of the *Assumption* is, however, certainly not recorded in sacred history.

Mr. HOWEL, in his Travels through Sicily, gives a particular account of the magnificent manner in which this festival is kept by the Sicilians under the title of BARA.

"An immense machine of about 50 feet high is constructed, designing to represent Heaven. In the midst is placed a young female personating the VIRGIN, with an image of Jesus on her right hand: round the Virgin, 12 little children turn vertically, representing so many Seraphim, and below them 12 more children turn horizontally, as Cherubim; lower down in the machine a Sun turns vertically, with a child at the extremity of each of the four principal *radii* of his circle, who ascend and descend with his rotation, yet always in an erect posture. Still lower, within about 7 feet of the ground, are placed 12 boys, who turn horizontally without intermission around the principal figure, designing thereby to exhibit the 12 Apostles, who were collected from all corners of the earth, to be present at the decease of the Virgin, and witness her miraculous assumption. This huge machine is drawn about the principal streets by sturdy monks, and it is regarded as a particular favour to any family to admit their children in this divine exhibition, although the poor infants themselves do not seem long to *enjoy* the honours they receive as Seraphim, Cherubim, and Apostles; the constant twirling they receive in the air making (says this Author facetiously) some of them *fall asleep*, many of them *omit*, and several to do *still worse*."

Saint Bartholomew the Apostle.

(24TH AUGUST.)

Behold an Israelite indeed in whom there is "no guile," said our Heavenly Redeemer, when St. BARTHOLOMEW was first presented to him by St. PHILIP. The proper name of this Apostle was NATHANIEL, as he is termed by St. JOHN, though the other inspired authors write BARTHOLOMEW; and he was the son of THOLOMEW or TOLMAI a fisherman. Some ecclesiastical writers erroneously make BARTHOLOMEW of noble descent.

When the Apostles took different routes to promulgate the Gospel, St. BARTHOLOMEW travelled through Arabia Felix, Lycaonia, Armenia, and Phrygia, where he witnessed the death of St. PHILIP. About the year 72 he was seized at ALBANOPLE in Armenia, and *flayed alive* by order of ASTIAGES, brother to PALEMON the King of that country. The festival of St. BARTHOLOMEW was instituted A. D. 1130. In scriptural paintings he is represented with a knife in his left hand, in allusion to the horrid manner of his death.

Saint Augustine.

(28TH AUGUST.)

AUGUSTINE, a celebrated FATHER of the Church, was born at THAGASTE in Africa, on the

13th November 358. His mother MONICA — a woman of great piety — instructed him in the principles of the Christian Religion. His father PATRICIUS was of an humble station in life, but procured his son a tolerable education at MADUARA, to which he went for classical instruction—where he was more distinguished for profligacy of manners than for proficiency in study. At the age of sixteen he removed to CARTHAGE, and although at first he continued his irregularities, he finally became conspicuous for talent and acquirements. At Milan—where he was afterwards appointed public professor of rhetoric—the Sermons of St. AMBROSE, joined to the study of St. PAUL's Epistles, converted him from the errors he had imbibed, by an early association with the *Manicheans*. In the year 388 he returned to Africa, and settling himself with eleven other persons in a small space within the city of HIPPO, led a life of study and retirement. To this example of humble association and seclusion, is ascribed the rise of the ORDER of *Ermities*, or *Augustine friars*, from whence sprang so many other orders. VALERIUS Bishop of Hippo having ordained him a Priest, he was created Bishop of that place about 392; VALERIUS himself being translated to another See.

ST. AUGUSTIN died on the 28th August, 430, at the age of seventy-six. The Benedictines published a splendid edition of his works in *ten volumes*, which are yet held in veneration, particularly by those belonging to the Greek Church. The books of St. Augustin on which are founded the System of *Scholastic Divinity*, were happily after his decease preserved from the ravages of

the VANDALS, who some months subsequent to that event burnt the city of HIPPO.

John the Baptist Beheaded.

(29TH AUGUST.)

The decapitation of ST. JOHN THE BAPTIST was antiently solemnly commemorated by the Church of England; but is no longer observed, the ceremonies relating to this prophet being confined to the 24th June (see page 242.)

Saint Giles.

(1ST SEPTEMBER.)

GILES, as he is most commonly called, or ÆGIDIUS, was born at Athens, from whence he came to France in the year 715. This saint is said by his monkish historians to have been so pious, that he sold not only his patrimony, but even his *coat*, to enable him to bestow charity upon poor Christians. On his arrival in France, he resided two years with CÆSARIUS, the Bishop of Arles, from whose protection withdrawing himself, he lived in retirement, until the KING of FRANCE, accidentally finding him in his cell, built a monastery on the spot, of which he made him abbot. During his seclusion, St. GILES had

been wholly supported by herbs, and the milk of a hind which visited and afforded him a daily supply of that nourishment, until the King's dogs having scented her, she fled to the saint for protection, which brought the holy man to the sovereign's notice and protection : he died at the age of eighty years, and was buried in his own abbey.

According to the Monkish Legend, St. GILES became the PATRON of CRIPPLES, in consequence of his refusing to be cured of an accidental lameness, lest he might not otherwise have sufficient means of mortifying himself. The churches dedicated to him have generally been in the suburbs ; and at *Cripplegate*, in London, even before the Conquest, cripples used there to solicit charity, from the example of the lame man who begged alms of St. PETER and St. JOHN, at the gate of the temple. St. GILES has also been regarded as protector of the whole of the mendicant tribe who are afflicted with disorders. Hence antiently hospitals were erected in his name, for the cure of leprous persons *, who were so numerous that most of the considerable towns in England had one of these houses. Sometimes, however, these charities were dedicated to LAZARUS, whence their name of LAZARETTOS, or LAZAR-HOUSES, from the miracle performed by Christ in curing LAZARUS of the *Leprosy*. Lazarettos are now applied only to establishments instituted to guard against the in-

* There were formerly so many persons afflicted with this grievous distemper, that 15,000 hospitals are said to have been founded for them in Europe.

production of the plague and other pestilential disorders; the leprosy being no longer known in this country.

London Burnt.

(2D SEPTEMBER 1666.)

THE FIRE OF LONDON is so amply described in MAITLAND'S History, that it is unnecessary to enter into any of the particulars of that dreadful conflagration. It may however be interesting to give a translation of the Latin inscriptions on that beautiful pillar, the *Monument*, erected to perpetuate the remembrance of this awful event. The truth or falsehood of the imputations against the papists, it were superfluous here to discuss. MR. POPE — who was of the Catholic persuasion — roundly charges this column as being the vehicle of a falsehood.

“ Where *London's* column pointing to the skies
Like a tall bully rears its head and lies.”

Upon the North side is inscribed:—“ In the year of CHRIST 1666, the 2d day of *September*, Eastward from hence, at the distance of 202 feet, the height of this column, a terrible fire broke out about midnight; which, driven on by a strong wind, not only wasted the adjacent parts, but also very remote places, with incredible noise and fury. It consumed eighty-nine churches, the city-gates, Guildhall, many public structures, hospitals, schools, libraries, a vast number of stately edifices, 13,200 dwelling-houses, 400 streets; of the twenty-six wards it utterly destroyed fifteen, and left eight others shattered, and half burnt. The ruins of the city were 436 acres from the *Tower*, by the *Thames* side to the *Temple* church, and from the North-east along the City-wall to *Holborn* bridge. To the estates and fortunes of the citizens it was merciless, but to their lives very favourable, that it might in all things resemble

the conflagration of the world. The destruction was sudden; for in a small space of time the city was seen most flourishing, and reduced to nothing. Three days after, when this fatal fire had baffled all human counsels and endeavours, in the opinion of all, it stopped, as it were, by a command from Heaven, and was on every side extinguished: but Papistical malice, which perpetrated such mischiefs, is not yet restrained."

On the East side:—"This pillar was begun in 1671, Sir RICHARD FORD Lord Mayor; carried on in the mayoralty of Sir GEORGE WATERMAN, Sir ROBERT HANSON, Sir WILLIAM HOOKER, Sir ROBERT VINER, Sir JOSEPH SHELTON, and finished 1677, Sir THOMAS DAVIS being Lord Mayor."

At the bottom beginning on the West side, goes round a line containing the following words, which on King the JAMES the Second, coming to the Crown were erased, but restored upon the REVOLUTION:—"This pillar was set up in perpetual remembrance of the most dreadful burning of this Protestant city, begun and carried on by the treachery and malice of the Popish faction, in the beginning of September, in the year of our LORD 1666, in order to the carrying on their horrid plot for extirpating the Protestant Religion, and old *English Liberty*, and introducing Popery and Slavery."

The inscription on the South side:—"CHARLES the Second, son of CHARLES the Martyr, King of *Great Britain, France, and Ireland*, defender of the faith, a most gracious Prince, commiserating the deplorable state of things, whilst the ruins were yet smoking, provided for the comfort of his Citizens, and the ornament of his city; remitted their taxes, and referred the petitions of the magistrates and inhabitants to the Parliament; who immediately passed an act, that public works should be restored to greater beauty, with public money, to be raised by an imposition on coals; that churches, and the cathedral of St. *Paul's*, should be rebuilt from their foundations, with all magnificence; that the bridges, gates, and prisons should be new made, the sewers cleansed, the streets made straight and regular, such as were steep levelled, and those too narrow made wider, markets and shambles removed to separate places. They also enacted, that every house should be built with party walls, and all in front raised of an equal height, and those walls all of square stone or brick; and that no man should delay building beyond the space of seven years. Moreover, care was taken by law, to prevent all suits about their bounds. Also anniversary prayers were enjoined; and, to perpetuate the memory hereof to posterity, they caused this column to be erected. The work was carried on with diligence; and *London* is restored, but whether with greater speed or beauty, may be made a question. For at three years' end, the

world saw that finished, which was supposed to be the business of an age."

The front, or West side of the plinth is adorned with a very curious emblem in Alto Relievo, (carved by the father of Mr. Gibber, poet-laureat,) denoting the destruction and restoration of the city. "The first female figure represents the *City of London* sitting on ruins, in a languishing and disconsolate posture, with her head dejected, hair dishevelled, and her hand carelessly lying on her sword. Behind, is *Time*, gradually raising her up; at her side, a woman, gently touching her with one hand, whilst a winged scepter in the other directs her to regard the goddesses in the clouds, she with the *Cornucopia* denoting Plenty, and that, with the *palm-branch*, Peace. At her feet a Bee-hive, shewing, that by industry and application, the greatest difficulties are to be surmounted. Behind *Time*, are divers *Citizens* exulting at his endeavours to restore her, and beneath, in the midst of the ruins, is a *Dragon*, who, as supporter of the city arms, with his paw endeavours to preserve the same. Opposite the city, on an elevated pavement, stands the *King* in a *Roman* habit with a laurel on his head and a truncheon in his hand, and approaching her, commands three attendants to descend to her relief. The *first* represents *Science* with a winged head and circle of naked boys dancing thereon, and in his hand *Nature* with her numerous breasts to give assistance to all. The *second* is *Architecture*, with a plane in one hand and a square and pair of compasses in the other. The *third* is *Liberty* waving a hat in the air, shewing her joy at the pleasing prospect of the *City's* speedy recovery. Behind the *King* (*CHARLES the second*) stands his brother the *Duke of York*, with a garland in one hand to crown the rising *City*, and a sword in the other for her defence; the two figures behind are *Justice* and *Fortitude*, the former with a coronet, and the latter with a reined lion. Under the royal pavement, in a vault, lieth *Envy* gnawing upon a heart, and emitting pestiferous fumes from her envenomed mouth. In the uppermost part of the plinth the re-construction of the *City* is represented by builders and labourers at work upon houses."

The more effectually to mark the recurrence of this day, the *ROYAL EXCHANGE* at London is never opened until 12, and is finally closed at 5 o'clock — a respect which is also paid to the Anniversaries of the *MARTYRDOM* of *CHARLES the First*; *RESTORATION* of *CHARLES the Second*; and *POPISH Gunpowder Plot*. On the other days throughout the year, the *Royal Exchange* opens

at 8 o'clock in the morning, and is not shut until 7 in the evening.

Saint Enurchus.

(7TH SEPTEMBER.)

ENURCHUS, or EVORTIUS, was bishop of Orleans in France, at the close of the fourth century. It would appear by the Legends of this Saint, that from his first appearance at Orleans (to which place he had been expressly sent from Rome), until the day of his decease, a continued series of miracles marked his life. The most remarkable, is the perching of a *Dove* upon his head, when he was addressing a tumultuous multitude, who had assembled for the purpose of electing a bishop. That the choice should fall upon an individual so distinguished, cannot excite surprize—though it is not improbable that the Dove, which is of a nature particularly docile, might have been taught her lesson by the Monks. This alleged manifestation of Heavenly directions for the selection of a proper person to preside over the church, has been recorded to have taken place in other instances. Mr. ADDISON, at a convent of the Theatines at RAVENNA in Italy, saw

“A little window in the church, through which the HOLY GHOST is said to have entered in the form of a Dove, and to have settled upon one of the candidates for the bishopric; the Dove is represented on the window, and is in great *repute* all over Italy.”

Nativity of the Virgin Mary.

(8TH SEPTEMBER.)

The Church of Rome has held this festival since the year 695, at which time the *precise* period that gave the VIRGIN MARY birth, was first made known in the following extraordinary manner: A devout person accustomed to pray in the night, used to be entertained on the evening of the 8th of September, in each year, by a concert of Angels. Being "*naturally desirous* of ascertaining the cause" of this celestial harmony, he prayed to GOD to unfold the mystery—when he was answered from above, that it was a festival held by the Angels in honour of the nativity of the blessed Virgin.

Pope SERVIUS, to whom this was communicated, immediately appointed an annual festival "to give an opportunity for the religious on earth to *join with the angels* in this great solemnity." There have also been some contemplations dedicated for this occasion, wherein is unfolded, "*for the benefit of mankind*," certain circumstances of her "*Sallies of Love and Union with God*," even before her mother ST. ANNE gave her being.

Pope INNOCENT IV. instituted the Octave, A. D. 1244, and Pope GREGORY XI. appointed the Vigil, A. D. 1370.

The long and uncourteous disregard of the early church, to the immaculate mother of our

LORD, *in respect to the day of her nativity*, was amply compensated by other attentions, and there still remain many persons in Catholic countries, in Spain and Italy in particular, who place a much greater reliance on the efficiency of the mediation of the Virgin, than they do on that of our LORD himself; and if we are to credit the numerous authors who have made her *divine powers* their theme, and celebrated her extraordinary condescensions, our wonder and astonishment must be excited in a most eminent degree. — Some of her courtesies are calculated for teaching a lesson of humility, which no doubt, — though not so recorded — was the operating cause of her performing such offices, which in no other view appear of importance. At one time she descends from heaven, to mend the gown of Thomas à Becket, which was ript at the shoulder. Whilst the monks of Clervaux were at work, the Virgin relieved their fatigue, by wiping the perspiration from their faces. That the important duties of an abbey should not be neglected, she for some time personally superintended them, whilst the abbess was absent with a monk who had seduced her from the path of virtue. She even descended from heaven to bleed a young man who prayed to her, and whose health required that operation. At the entreaty of a monk, who prayed to her for that purpose, she supplied his place when absent, and sang matins for him. And, we are solemnly assured, that when St. ALLAN was much indisposed, she rewarded him for his devotional attentions to her, by graciously giving him that nourishment which female parents are accustomed only to afford their offspring!

To what depths of impious absurdity will not ignorance and credulity debase mankind!

Holy Cross.

(14TH SEPTEMBER.)

HOLY CROSS DAY, otherwise the DAY OF THE EXALTATION OF THE CROSS, is a very antient Festival observed by the Church of Rome; and was called *Rudmas*, or *Roodmass* Day, by our Saxon ancestors. The HOLY ROOD was an image of our Saviour upon the Cross, formerly fixed, in Churches over the passage that leads to the chancel, or in Cathedrals where the choir is separated from the nave. There were also usually images of the Virgin MARY and of St. JOHN—one on the right, the other on the left, of the principal image. The Holy Rood was considered, from the situation in which it was placed, as a correct type of the Christian Church—the Nave representing the Church MILITANT, or the body of Christians on earth—the Chancel the Church TRIUMPHANT, or the body of Christians in Heaven, to reach which seat of bliss, it was requisite that all should pass under the Cross, which was deemed strongly emblematical of affliction borne with pious resignation. Among the Romanists, the Church is divided into *three* portions—MILITANT and TRIUMPHANT, as already explained, and PATIENT or PASSIVE, in allusion to their assumed intermediate state of *Purgatory*.

The dissolution of the monasteries by HENRY

the Eighth, and the Reformation which followed that bold measure, at once destroyed all faith in the miraculous powers ascribed to the Holy Rood. One of these Crucifixes found at *Borley Abbey*, in Kent, and styled the *Rood of Grace*, had springs by which the eyes and lips moved, and the whole head turned at the pleasure of those by whom its motions were directed.

To the *miracles* performed by the Apostles, may be ascribed the innumerable *pretended* miracles of subsequent ages, when corruption had diffused its baleful influence throughout the Christian church. The circumstances that gave rise to this festival are founded partly in truth and partly in fiction; but the reader will perceive with regret, that its name is derived chiefly from that part which bears the appearance of monkish ingenuity. When St. HELENA had discovered the true Cross of CHRIST (see page 181) she permitted fragments to be taken from it; but left the main body of the Cross with the Bishop of Jerusalem, who exhibited it annually at Easter. In the reign of PHOCAS, the city was taken and plundered by COSROËS, King of Persia, who carried off this holy relic*. HERACLIUS, about the year 615, defeated COSROES, and by a treaty with his son, the Cross was subsequently recovered. Transported with zeal, the Emperor resolved personally to convey back the venerated wood: accordingly arrayed

* *Before* this event, we are taught to believe by RIGORDUS, an historian of the 13th century, that the *mouths of Christians* used to be furnished with 30, or in some instances, no doubt according to their faith, with 32 teeth; but that *after* the Cross was stolen by the Infidels, no mortal has ever been allowed more than 23 Teeth!

in the imperial robes, and attended by a splendid train, HERACLIUS proceeded to execute this pious intention; but on attempting to raise the Cross from the ground, it resisted his utmost efforts, and the sacred wood remained immoveable. At length a voice from Heaven explained the mystery — CHRIST had entered Jerusalem, mounted on an ass — lowly and meek — while the Emperor sought to defile the hallowed Cross, dressed in the gaudy trappings of worldly grandeur. Roused by this admonitory explanation, HERACLIUS casting off his royal garments, with ease lifted the Cross on his shoulder — and the *identity* of this implement of our redemption, being *thus* established, it was solemnly deposited in the Great Church of the Twelve Apostles at Constantinople.

Saint Lambert.

(17TH SEPTEMBER.)

LAMBERT, or rather LANDEBERT, is one of the few characters recorded by the Romish Church, whose history has not been sullied by superstitious zeal and ignorance. His parents were of distinguished rank at MAESTRICHT, and he received a learned education under St. THEODART, the celebrated bishop of that city. On the assassination of that prelate in 669, St. LAMBERT was appointed to the vacant see, by command of CHILDERIC the Second. At the death of that prince in 673, he was ex-

pelled from his dignified office, and retired to the monastery of STAVELO, where he continued seven years.

PEPIN of Hershaf, restoring him to his bishopric, he zealously exerted himself to reform the vicious manners of the age, not even sparing his patron, who lived in adultery with the concubine named ALPHIAS, by whom he had for son the famous CHARLES MARTEL. On the 17th September 708, an armed force broke into his house at Leodium — then only a small village, but now the city of Liege — and he was slain with a javelin.

The Festival of St. LAMBERT was not instituted until the year 1240 — being upwards of 500 years after his martyrdom.

Saint Matthew, the Apostle and Evangelist.

(21ST SEPTEMBER.)

St. MATTHEW was the son of ALPHEUS, a Jew of the tribe of Issachar—and thence called LEVI; and a publican or tax-gatherer by profession—whence he was also named MATTHEW. The Jews, who held in abhorrence all such as were engaged in the collection of taxes, eagerly availed themselves of our Lord's selection of this Apostle, to cast reflections on what they considered an inconsistency, in JESUS thus becoming the associate of a person notorious for a pro-

phane and odious way of life : But our Saviour silenced these hypocrites, by observing that he came “ not to call the righteous, but sinners to “ repentance.”

The Gospel of St. MATTHEW was originally composed in *Hebrew*, though St. JAMES the Less and others of the Apostles, soon after translated it into *Greek*. Having completed this Gospel, St. MATTHEW travelled into ETHIOPIA, where he converted multitudes of the Heathens : thence he passed into PARTHIA ; but returning to ETHIOPIA to superintend his churches, he was seized at NADABAR, and slain with an halbert, about the year 60. The emblem of this Evangelist is usually an *hatchet*, perhaps from the resemblance of that instrument to an halbert. He is also frequently depicted with a pen in his hand, and a scroll before him, looking over his left shoulder, at an Angel apparently dictating to him ; but in those pictures an halbert is always placed near his person.

St. MATTHEW was not included among the Martyrs, until the second century ; hence many eminent critics suppose him to have died a natural death. There is also a diversity of opinion regarding the period when he wrote his Gospel, as well as whether it were originally written in Hebrew. Having been composed the *first* in order of time, it is placed the *first* in the sacred canons.

To convince the Jews, it was necessary to detail the genealogy of CHRIST, and shew the concatenation of events in his history with those of the Prophecies. To this St. MATTHEW has strictly attended ; while St. JOHN the Evangelist

enters more explicitly into the divine nature and power of the Messiah.

The Church first instituted St. MATTHEW's Festival A. D. 1090.

The term EVANGELIST was, in the primitive ages, applied to all those who preached the Gospel — the Greek word from which it is derived denoting, in its literal sense, a messenger of joyful intelligence. It has, however, since been confined to the *four inspired writers*, who have collected from the united testimonies and preachings of our Saviour's Disciples, the circumstances of his doctrines, life, sufferings, death, resurrection, and ascension — which form the fundamental basis of the Christian system.

Coronation of King George the Third.

(22D SEPTEMBER.)

By a maxim in the law of England "*the King never dies*" — the Heir to the Crown becoming King inchoative, immediately on the decease of his predecessor. The same principle obtained also in France, where, during the antient monarchy, it was a common saying, "The King never dieth, because that there is always (naturally) another of the kind, who without any controversy or difficulty succeedeth at the same instant in the other's place."

The CORONATION of our KINGS, is merely a recognition and confirmation of the royal title to the throne, and although not absolutely indis-

pensible, is nevertheless highly essential, inasmuch as it tends to the formal establishment of those rights, which the people claim from the monarch. The Coronation of his present Majesty, was deferred from the 25th of October 1760 — when he ascended the throne, until the 22d of September in the following year. The oath taken upon this occasion is to the following effect :

ARCHBISHOP.—“ Will you solemnly promise and swear to govern the people of this kingdom of England, and the dominions thereunto belonging, according to the statutes of Parliament agreed on, and the laws and customs of the same ?”

The KING. “ I solemnly promise so to do.”

ARCHBISHOP.—“ Will you to your power cause law and justice in mercy to be executed in all judgments ?”

The KING.—“ I will.”

ARCHBISHOP.—“ Will you to the utmost of your power maintain the laws of God, the true profession of the Gospel, and the Protestant Reformed Religion established by law, and will you preserve unto the Bishops and Clergy of this realm, and to the Churches committed to their charge, all such rights and privileges as by law do or shall pertain to them or any of them ?”

The KING.—“ All this I promise to do.”

At the coronation, when the King approached the communion-table, in order to receive the Sacrament, he enquired of the Archbishop, whether he should not “ lay aside the “ Crown ?” The archbishop asked the Bishop of Rochester ; but neither of them could say what had been the usual form. The King determined within himself, that humility best became such a solemn act of devotion — and taking off his crown, laid it down during the administration.

The CROWN, with which his Majesty was invested at this ceremony, is denominated “ ST. “ EDWARD’S CROWN ;” but the antient diadem

of EDWARD the CONFESSOR, which was kept at Westminster until the year 1642, was seized and sold by HENRY MARTIN, by order of the Parliament. The PRESENT CROWN was made, on the Restoration of CHARLES the Second.

It is an IMPERIAL Crown, made of pure gold, embellished with diamonds, rubies, emeralds, sapphires, and pearls, with a mound of gold on its top, encircled with a fillet of the same metal, studded with precious stones, and surmounted with a cross of gold, also ornamented with precious stones, and three very large oval pearls—one at the summit, and two others pendant, one on each side. Upon the rim or circlet are four crosses, and the like number of fleurs de lis, all of gold, and adorned with precious stones; from the top of each of which four crosses, arise four circular bars, similarly embellished, which meet at the top in the form of a cross, and support the mound. The cap within the crown is of purple velvet, lined with white taffeta, and turned up with ermine in three rows.

The CROWN OF STATE worn by his Majesty on the Throne, is still more superb; and estimated to be worth a million sterling!

Our Saxon Monarchs wore helmets called CYNE HELMS, (i. e. *Kings' Crowns*) when in battle—a custom that was most probably continued until armour was disused. After the battle of *Bosworth*, the helmet of RICHARD the Third—or crown, as it was called—being found on the field, was placed on the head of RICHMOND, whose army instantly saluted him KING. This Sovereign—HENRY the Seventh—was, however, subsequently solemnly crowned with great splendour; and upon this occasion, a body guard, consisting of 50 archers, called YEOMEN, was established, as constant attendants on the royal person. This guard, vulgarly called BEEF-EATERS, now consists of 100 men.

THE SCEPTRE

Is made of gold, the handle plain, the upper part wreathed, in length about 2 feet $9\frac{1}{4}$ inches — in circumference about 3 inches at the handle — and $2\frac{1}{4}$ inches at the top. The pommel of the latter is enriched with rubies, emeralds, and small diamonds, and about $5\frac{1}{2}$ inches above the handle is embossed and embellished with sapphires. On the top is a mound with a cross.

This badge of sovereignty, is even more antient than that of the Crown. In the oldest Pagan histories, *Sceptres* are placed in the hands of their deities: that of NEPTUNE was his trident, that of MARS a *spear or javelin* — the object which this ensign of authority is meant to represent. TARQUIN the Elder first introduced the *Sceptre* in Rome, as an emblem of authority; and it was surmounted with an eagle. CLOVIS, king of the FRANKS, substituted the *sceptre* for the *lance*, usually before borne by their kings.

The MOUND, ORB, or GLOBE,

Each signifying the world, the first a corruption of the French word *Monde* — which is usually put into the King's hand immediately before he is crowned, is a ball of gold, of six inches diameter, encompassed with a fillet of the same metal; embellished with diamonds and other precious stones. On the summit is a large amethyst, of a violet colour, near an inch and half in height, over which four silver wires pass, which, joining at the top, support a very rich cross of gold.

There are THREE SWORDS carried before the King at his coronation, *besides the Sword of State*.

The *first* named *Curteyn* or *Curtana*, belonged to EDWARD the Confessor, and has been used at the Coronations of our Princes ever since. The length of the blade is *now* thirty-two inches; originally it was much longer — *but it has been broken off at the point to betoken mercy*, justly reckoned the brightest prerogative of the Sovereign. EDWARD the Third when he was crowned 1st February 1327, first proclaimed a GENERAL PARDON — an example which has been since followed by succeeding Monarchs. The *second* *Sword* is pointed, though somewhat obtusely, and is denominated the *Sword of Justice*, to the *Spiri-*

tuality; its blade is forty inches long, and one half broad.— The *third* or *Sword of Justice to the Temporality*; is sharp at the point — of the same length as the former, and an inch and three-fourths in breadth.

The CHAIR.

The CHAIR in which our Kings are crowned, is made of solid hard wood, and painted.

It was antiently kept at *Scone* or *Scoon* in Scotland, and esteemed the *Palladium* of the Scottish nation. Their Kings were crowned in it until the year 1296, when EDWARD the First of England brought it away, together with the golden Sceptre and Crown of Scotland. In the following year these Scottish regalia were solemnly offered at the Shrine of EDWARD the Confessor, from which time the chair has been denominated St. EDWARD'S CHAIR, and has been used as the English seat of Coronation. It is in height six feet 7 inches, in breadth at the seat 38 inches, in depth 24 inches, and from the seat to the bottom 25 inches. Four lions support each corner, leaving a space of nine inches between the chair and the bottom board, in which is enclosed a Stone called

JACOB'S STONE, OR THE "FATAL" MARBLE STONE, which EDWARD the First also brought from Scotland, with the great charter called *Ragman's Roll*, and the *Black Cross*.

The fable respecting this stone is that Jacob, rested on it all night in the open field, when he sought the fair RACHAEL — that being removed into Spain it was used there as the seat of Justice by one GETHALUS a *contemporary* of MOSES! It is however, certainly very antient. FERGUS the Second removed it to *Scone* in 413, in consequence of a prophecy that where it was kept the *Milesian* line of Kings — of which he was one — should govern a powerful monarchy. JAMES the First of England, from a daughter of whom our present royal line derive their title, was lineally descended from FERGUS. KENNETH the First having defeated the Picts at SCONE in 605, sitting down to rest himself upon this stone, his nobles crowned him with the garland of victory. From this circumstance originated, according to the old Scottish historians, the custom of the Kings of Scotland being crowned on that stone.

On this stone was written the following distich:

"Ni fallit fatum, Scoti quocunque locatum
Inveniant lapidem, regnare tenentur ibidem."

Which has been thus variously translated:

“ Unless unalterable fate do feign,
Where-e'er they find this stone the Scots shall reign.”

“ Unless old prophets fail, and wizards' wits decay,
Where-e'er this stone is found the Scots shall reign for ay.”

“ Except old saws do fain,
And wizards' wits be blind,
The Scots in place shall reign,
Where they this stone shall find.”

To the following articles of the regalia there are no circumstances of peculiar historic interest :

The MANTLE, DALMATICA, or OPEN PALL, otherwise called the IMPERIAL PALL.

The SUPERTUNICA, SURCOAT, or CLOSE PALL

The ARMIL.

The COLOBIUM SINDONIS, or SURPLICE.

The SURCOAT.

The STAFF, called St. EDWARD'S STAFF.

The BUSKINS.

The SANDALS.

The SPURS, called the GREAT GOLDEN SPURS.

The AMPUL, or EAGLE of GOLD, containing the holy oil for the ceremony of anointing.

The FALDSTOOL, on which the King kneels at the altar.

The anointing SPOON; and

The RING called the King's CORONATION Ring.

One of the most striking features of chivalry, is, however, yet preserved at the Coronation of our Monarchs, in the KING'S CHAMPION, who in complete armour, and on horseback, invariably attends at this ceremony, to maintain the right of the Monarch to the Throne. The first account recorded by historians, of this officer's appearance, was at the coronation of RICHARD the Second, in the year 1377. But the custom is unquestionably of more remote origin, and is generally ascribed to WILLIAM the CONQUEROR, who introduced the chivalrous ordeal of the

sword — though there is not any historical record extant, to support that conjecture. At the coronation of RICHARD, Sir JOHN DYMCK claimed this honour, and exercised it as holding the manor of SCRIVELSBY, in Lincolnshire, in right of his wife MARGARET, the daughter of Sir JOHN MARMION. BALDWIN DE FREVILLE was also a competitor for the office, in virtue of a like pretension from the MARMION family, in whom it was originally vested. After the first course at the coronation dinner was removed, Sir JOHN DYMCK, armed *cap-a-pie*, entered Westminster Hall, mounted on a horse richly caparisoned, and attended by two esquires, pages, &c.; and throwing down his gauntlet, challenged to single and mortal combat — by proclamation through GARTER King at Arms — whoever should dispute the King's right of succession. From that time, this service has been performed by the DYMCK family. The Champion receives a *gilt cup and cover full of wine* as his fee — the Sovereign crowned, having first himself drank out of it, in compliment to him. The words of the challenge are :

“ If any person of what degree soever high or low, shall deny or gainsay our Sovereign Lord ——— King of Great Britain, France and Ireland, Defender of the Faith, &c. to be right heir to the imperial Crown of this realm of Great Britain, or that he ought not to enjoy the same, here is his Champion, who saith that he lyeth and is a false traitor, being ready in person to combat with him, and in this quarrel will adventure his life against him on what day soever shall be appointed.”

The horse ridden by the Champion, at the Coronation of his present Majesty, is stated to have been that on which the late king was mounted, at the battle of DETTINGEN.

A ludicrous circumstance occurred at the Coronation of King WILLIAM and Queen MARY:—CHARLES DYMCK, Esquire, having cast his gauntlet on the pavement, the challenge was proclaimed in the usual form — when an *old woman*, who had entered the Hall *on crutches*, took it up, and quitted the spot with extraordinary agility—leaving her crutches behind her, and a female glove with a challenge in it, to meet the Champion the next day in Hyde Park. The old woman — or as is generally supposed, a good swordsman in that disguise — punctually attended at the time and place appointed, but the *Champion* did not make his appearance. It does not seem that any measures were taken to discover the author of this unseemly joke.

Among the antient ceremonies, also observed at the last Coronation, was the representation of the DUKES of AQUITAINE and of NORMANDY,—who were personated by Sir WILLIAM BRETON and Sir WILLIAM ROBINSON. The former, although a Baronet, received the honour of knighthood, as an indispensable qualification. These two personages took precedence of even the ARCHBISHOP OF CANTERBURY. At the Coronation of WILLIAM and MARY, the substitutes for these Dukes took rank even before GEORGE PRINCE OF DENMARK, although he had married the king's sister, and a few days prior to the ceremony, had been created DUKE of CUMBERLAND, with precedence of all the other Dukes of the realm. The French writers assert "that the English adopted those dignities on the score of their pretensions to France;" but although those Dukes, as two of the TWELVE *Great Peers*

of *France*, were certainly present at the coronation of the French Kings, long before we have any trace of such ceremony in this country, yet we are left in ignorance of the reason, why they alone should be selected to perform homage, when our Sovereigns assumed the dignity of being **KINGS OF FRANCE**. It may more probably be conjectured, that the **DUNE** of **NORMANDY** was first personated at the coronation of **WILLIAM** the *Conqueror*, as he was actually possessed of that peerage when he became King of England; and that **HENRY** the *Second* commanded the representation of the Duke of *Aquitaine*, (or *Guyenne*) which was under his dominion at the time of his inauguration.

Many of our succeeding kings assumed, among other titles, that of Duke of **AQUITAINE**.

Old Holgrood.

(26TH SEPTEMBER.)

For what reason our Reformers were induced to continue in the Calendar, a remembrance of the antient superstitious observances of this festival, is now unknown. See **HOLY ROOD DAY**.

Saint Cyprian.

(26TH SEPTEMBER.)

CYPRIANUS (THASCIUS CÆCILIUS) was born at CARTHAGE in Africa, about the beginning of the *third* century. Such was his eloquence, that at an early period of life, he was appointed Professor of Rhetoric. Being converted to Christianity by CÆCILIUS, a priest, he sold his worldly estate for the benefit of the Christian Church, by which he soon became so great a favourite, that he was elected BISHOP of CARTHAGE — a situation that he filled with great ability for ten years. In the persecution under DECIUS, in the year 250, Cyprian was proscribed, but escaping by flight returned, in the ensuing year, to the superintendence of his Church. Amidst the awful visitation of a pestilence, by which Carthage was almost desolated, the CHRISTIANS did not hesitate to prefer the duties of humanity, to the precautions of prudence. Throughout that period of dire calamity, they ministered to the afflicted — not only of their own persuasion, but even to their persecutors — while the *Heathens*, hardened against the cries of distress, sought only individual safety.

In the persecution under VALERIAN, about the year 257, CYPRIAN was banished to CARUBIS, but he was recalled the next year, and soon after brought to trial before GALERIUS MAXIMUS, the then pro-consul of Africa—who condemned him to be beheaded—which sentence was carried into execution, on the 14th of September 258. The

works of CYPRIAN were held in the highest veneration, and are still esteemed, for the benevolent exhortations with which they abound. They were frequently published in the original Latin, which is remarkably pure; and have been translated into English; by Dr. MARSHALL, in one *folio* volume.

Saint Michael.

(29TH SEPTEMBER.)

In the year 487, this festival was instituted in honour of MICHAEL—the reputed guardian of the Church, under the title of “ST. MICHAEL AND ALL ANGELS.” The application of the term *Saint*, to MICHAEL, originated in the reign of CONSTANTINE the GREAT, who erected a magnificent Church—called out of respect to the Archangel, MICHAELON—about four miles from CONSTANTINOPLE, in which city there were also *four* other Churches, dedicated to MICHAEL.

In the preamble to the Statutes instituting the ORDER OF ST. MICHAEL, founded by LOUIS the *Eleventh* of France, in 1469, the archangel is not only honoured with the title of “MY LORD,” but also created a “KNIGHT.” The APOSTLES had indeed already been DENOMINATED NOBLES or KNIGHTS—and the PAGAN HEROES were all CANONIZED. Thus there were *Saint THESEUS*, *Saint ALEXANDER*, *Saint CÆSAR*—*Earl PETER*, *Count PAUL*, *Baron STEPHEN*, &c.—innumerable

instances of which may be found in historical accounts, both devotional and political. The introductory comment, to one of the Sermons upon ST. STEPHEN's festival, thus prepares the reader for the subject it contains :

“ Entendes toutes a chest Sermon,
Et clair et lai tutes environ ;
Contes vous vüeille la pation
De Saint Estieul le Baron.”

That is,

“ Attend all of you to this sermon, as well clergy as laity, for by this you will be informed of the passion of the BARON ST. STEPHEN.”

We are assured by the author of a small work, in quarto, entitled, “ the Blazon of Gentry,” that not only the Apostles were “ Gentlemen of bloude, and manye of them descended from that worthy conqueror, Judas Mackabeus, though, through the tract of time, and persecution of wars, poverty oppressed the kindred, and they were constrayned to servile works ;” but we are informed, as a climax of absurdity, that “ Christ was a gentleman as to his flesh, by the part of his mother, and might, if he had esteemed of the vayne glorie of this world, have borne Coat Armour !”

In the Romish Calendar, this day is also called the FEAST OF THE DEDICATION OF ST. MICHAEL, from a Church in Rome having been dedicated to that archangel, by Pope BONIFACE the *Third*, A. D. 606. The churches, dedicated to ST. MICHAEL, are usually to be found on elevated spots — in allusion, no doubt, to his having been regarded as the principal or highest of the Heavenly Host.

MICHAELMAS DAY, is one of the regular periods of settling rents in this country ; but it is no longer distinguished by that hospitality which formerly prevailed, when landlords entertained the tenants, in their great halls, upon GEESE — then only kept by persons of opulence — as was the case before at MARTINMASS — the *old* quarterly day.

There is a current but erroneous story, which ascribes to Queen ELIZABETH the introduction of this custom : being on her way to Tilbury Fort, on the 29th of September 1588, she dined with Sir NEVILLE UMFREVILLE, and a *goose* was part of the entertainment. Soon after dinner, intelligence was received of the destruction of the SPANISH ARMADA — and from that circumstance, the Queen commemorated the day annually, by having a *goose* for dinner, in imitation of Sir NEVILLE's entertainment — hence, says the story, the practice soon became general throughout the kingdom.

But this custom is of much older date, as well on the *Continent of Europe*, as in *England*. CHRISTIERN King of Denmark, who reigned from 1455 to 1492, frequently expressed his wish “to see “the ‘time, when not only NOBLES but GOOD “BURGHERS through his land, should feed on a “FAT GOOSE every ST. MARTIN'S DAY.” (See St. MARTIN's Festival, 11th Nov.)

Saint Jerome.

(30TH SEPTEMBER.)

JEROME — or more properly **HIERONIMUS** — was born at **STRIDON** in **PANNONIA**, about the year 329, or according to some authors, about 340. His father **EUSEBIUS**, who was a Christian, sent him to Rome, to study under **DONATUS** and **VICTORINUS** — two of the most learned men of the time. From Rome he travelled into Gaul, and afterwards, in company with **HELIODORUS**, traversed **THRACE**, **PONTUS**, **BITHYNIA**, **GALATIA**, and **CAPPADOCIA**.

At the age of thirty-one, he retired to a desert in **SYRIA**, devoting himself solely to meditation, prayer, and study — a course of life which at length affecting his health, compelled him to return to society. **ANTIOCH**, was at that time a prey to contending factions — **MELITEUS**, **VITALIS**, and **PAULINUS**, all urging their separate claims to the bishopric of that city. **JEROME** having consulted **DAMASUS**, the then *Pope of Rome*, acknowledged **PAULINUS** as Bishop, and was by him ordained priest. From Antioch he visited **CONSTANTINOPLE**, where he formed a close intimacy with **GREGORY NAZIANZEN**, and from thence returned with **PAULINUS**, and **EPIPHANIUS** Bishop of *Salamis*, to **ROME**, where he was appointed Secretary to **DAMASUS**. But he was compelled to quit this situation, and Rome itself, from certain calumnies propagated against him, originating in his having undertaken, to instruct many of the Roman ladies, in *piety* and the *sciences*. From this period, **JEROME** retired to the

monastery of Bethelam, employing himself in writing against VIGILANTIUS, JOVINIAN, PELAGIUS, JOHN of JERUSALEM, and ROSINUS, to whom he applied the epithet of heretics—but particularly against ORIGEN, whose opinions he attacked with illiberal asperity.

JEROME is esteemed one of the most learned men of his time. He was skilled in every branch of science, and a proficient in the Greek, Chaldee, Persian, Median, Arabic, and Hebrew languages. He translated the *Old Testament* from the *Hebrew* into *Latin*, which translation is distinguished by the name of the VULGATE—the only translation acknowledged by the Church of Rome. This has the honour of being the *first work* that was *printed*. There were lately in preservation, three Bibles of that edition, bearing date 1450, one of which belonged to the KING of PRUSSIA, the second to the BENEDICTINE CONVENT near MENTZ, and the third to the collection left by the celebrated Cardinal MAZARIN. Another copy was printed in 1462.

St. JEROME'S writings were collected together, and published in ten volumes folio, by ERASMUS in 1526.

On the 31st of September 420, JEROME departed this life 91, but according to some authors 80 years old.

Saint Remigius.

(1ST OCTOBER.)

REMI, or REMIGIUS—styled the GREAT APOSTLE of the FRENCH, and the SECOND ST.

PAUL — was born in the year 439, at the castle of **LAON**. He was so perfectly the idol of the people, that on the decease of **BENNADIUS** Archbishop of **RHEIMS**, he was chosen to succeed him, though directly contrary to the established regulations of the Church, as he was only *twenty-two* years of age.

CLOVIS, the *Founder of the French Monarchy*, was converted to Christianity by **REMIGIUS**, together with the principal officers of his court. To this circumstance is ascribed the assumption by the French Monarchs of the titles of "**ELDEST SON of the CHURCH**," and "**MOST Christian King**." Pope **GREGORY** the Great occasionally addressed **CHARLES MARTEL**, by the latter style, which the succeeding French Kings retained from that period; but whether from the cause already explained, or otherwise, no where satisfactorily appears: and the **GERMAN** writers contend that the French Sovereigns did not receive that honour as **KINGS of FRANCE**, but — from the higher rank some of them had held — as **EMPERORS of GERMANY**.

REMIGIUS died greatly lamented, on the 13th of *January* 535, in the ninety-sixth year of his age, and in the seventy-third of his supremacy over the Church of **Rheims**, where he was interred, in the church dedicated to **ST. CHRISTOPHER**. In the year 1049, Pope **LEO** the *Ninth* caused his remains to be translated to the **Benedictine Abbey of ST. REMIGIUS** in that city, and appointed his festival to be kept on the 1st of **October**, instead of the anniversary of his decease.

The custom of keeping the ANNIVERSARIES or *Obits* (Natales Sanctorum), of particular Saints, Martyrs, &c. was introduced as a religious obligation, at a very early period. Those in honour of *Martyrs*, were called MEMORIÆ MARTYRUM. Others were termed BIRTHDAYS — the antient fathers considering the day of death, as the *true period of Nativity*. A YEAR'S DAY, or a YEAR'S MIND, had the same signification, and when the avaricious priests registered in their Obituals those persons who *purchased* such remembrance — a *Mind-day*, or *Memorial-day*, became the common mode of appellation, for those days appropriated to the defunct, who had not been canonized. Hence may be traced, the old expressions of a YEAR'S MONUMENT, a YEAR'S MIND, a MONTH'S MONUMENT, a MONTH'S MIND, &c. — the latter of which is *yet used*, as a common phrase in some parts of England, to evince a more than ordinary inclination. That it was perhaps generally so, in BUTLER'S time, appears from the following lines :

“ For if a trumpet sound or drum beat,
Who has not a MONTH'S MIND to combat.”
HUDIBRAS.

CLOVIS, in honour of whom the titles of MOST “ CHRISTIAN KING,” and “ ELDEST SON OF THE “ CHURCH,” are alleged by some to have originated, was also the first Monarch of the Franks who introduced the PURPLE, CROWN, LANCE, or SCEPTRE. The CRUSE which REMIGIUS used when he baptised CLOVIS, was said to have been preserved in France, and constantly used at the *anointing* of the French Kings at their coronations.

Saint Faith,

(6TH OCTOBER,)

A native of *Pais de Gavre* in France — was held in great esteem as a VIRGIN MARTYR: she suffered death under the Presidentship of DACIANUS, by the most cruel torments, about the year 290. Beyond these facts, little is known of this Saint, though she appears to have been a very considerable favourite in England: many Churches were dedicated to her honour, several of which, and the vaults under St. Paul's, yet bear her name. In 1276, the Prior of the Convent of Legh, covenanted to pay to the Dean and Chapter of St. Paul's, 10*l.* annually, on the feast of St. FAITH; and yet earlier, in 1105, a Priory was erected at Horsham, St. Faith, Norfolk, which was dedicated to this martyred Virgin.

VIRGIN MARTYRS were highly venerated in the early ages, vows of *celibacy* being held peculiarly *acceptable* to the DEITY. At first these "chaste spouses of the Church," retired to dens and caves, to avoid the fascinations of the world — a practice greatly extolled by the writers of the fourth century. But when regular establishments were formed for "that holy purpose," the zeal of the church, to promote religious seclusion, became ardent in the extreme. ST. AMBROSE urged the propriety of *virgin vows* with particular vehemence, and in his letter to EUSTOCHIUM the Nun, expressly calls her "his LADY, because she was the *Spouse of Christ*," and reminds her MOTHER "that she had the

honour to be GOD'S MOTHER-IN-LAW!" These, worse than absurd, notions and practices, have, by the progress of time, been gradually reduced into a more rational estimate of CHASTITY, which is very justly regarded as the brightest of female virtues; and many rites in honour of the Virgin state still exist.

Saint Denys.

(9TH OCTOBER.)

DENYS, or DIONYSIUS the Areopagite, was converted at Athens by ST. PAUL, when preaching before the Court of AREOPAGUS, instituted by SOLON, of which DIONYSIUS being a member, he is distinguished by the epithet of AREOPAGITE. In *Acts* xvii. 34. this conversion of DIONYSIUS, with a woman named DAMARIS, supposed to be his wife, is expressly stated.

At the age of *twenty-five*, he went to HELIOPOLIS, in Egypt, to prosecute his researches in astronomy, and there witnessed that awful eclipse, which taking place neither at the *new* or *full moon*, consequently could be only occasioned by some preternatural agency. After his conversion, ST. PAUL appointed DIONYSIUS Bishop of Athens — of which, according to many antient writers, he was the *first* Bishop. (Aikin's Biog. &c.) This station he filled, until he became a martyr, under the reign of DOMITIAN, about the year 96.

The French have chosen St. DENYS or DIONYSIUS, as their tutelar saint, confounding the

history of the AREOPAGITE, with that of the BISHOP of PARIS — and a little town about four miles from PARIS has been named after DIONYSIUS, or DENYS, because, say the legends — after having been beheaded, this saint, walked from Paris to found an Abbey on that spot, *carrying his head under his arm!* and resting *only seven times* at equal distances! No marvel, therefore, that his admiring followers, to perpetuate the remembrance of so miraculous an effort, caused crosses or pillars to be erected at those seven places — on which it has, from that period, been customary to lay, for a short time, the remains of the defunct which pass them for interment.

In the early ages of Christianity, it was customary for painters, when depicting MARTYRS, to introduce some emblem of the immediate cause of their deaths: MARTYRS who had been *decapitated*, were, therefore, usually represented with headless trunks, and the head on some adjoining table — but more commonly in their hands. Hence it is not difficult to conceive, that ignorance and credulity, mistaking what was merely emblematical, should be led into the belief that those persons had actually so carried their heads about, for the benefit of the faithful. To that error may be ascribed the construction put upon the SIGN of the “*Good Woman*.” This, which originally was meant to express some female SAINT, HOLY or GOOD WOMAN, martyred by decapitation, has been converted into a joke against the fair sex, for alleged loquacity; and to heighten this satire, the SIGN is *now* frequently termed the “*SILENT WOMAN*.”

Translation of King Edward the Confessor.

(13TH OCTOBER.)

EDWARD, who was the youngest son of king ETHELRED, mounted the throne of England on the decease of HARDICANUTE, or CANUTE THE HARDY—the third son of CANUTE THE GREAT—in the year 1041. He was neither a good son, a good husband, nor, except in one instance, a good King*. Neither was he notorious for any atrocious vice—his personal virtues, if any, must therefore have been purely *negative*.

ALEXANDER III. canonized this Prince in 1265—upwards of two centuries after his decease. But, whether that honour was conferred in commemoration of his piety, or was but a grateful return for his confirmation of the antient ROME SCOT, or PETER'S-PENCE—afterwards abolished by HENRY VIII. — the reader must determine.

The old church at Westminster, built by King SEGEBERT, was taken down by EDWARD, who erected on its scite a magnificent Abbey—or *Western Monastery*. He was the first person

* This Sovereign, by weakly consulting duke WILLIAM of NORMANDY about the choice of his successor, furnished a pretext for the invasion, which placed WILLIAM the CONQUEROR on the throne of England, yet we must acknowledge that, for one act, Edward merits the esteem of posterity, having collected and incorporated the laws established by his predecessors—whether Danes, Mercians, or Saxons—which forms the basis of our COMMON LAW.

interred in the edifice. His *shrine* was adorned with great splendour by WILLIAM THE CONQUEROR; but it was taken down by HENRY II. at the instigation of BECKET; and another of yet greater magnificence erected in its stead. This, in its turn, gave way to a third, still more superb, built by Henry III., when he took down the Minster erected by the CONFESSOR, and raised the present noble Abbey.

ST. EDWARD'S shrine—once styled the “GLORY OF ENGLAND”—was composed of stones of various colours, beautifully enriched. The jewels offered in honour of the *Saint*, rendered a guard essentially necessary, to secure it from being injured or despoiled of its riches. Accordingly a Monk was deputed to that office, by the title of *CUSTOS Feretri*.

The BROAD SEAL, now called the GREAT SEAL OF ENGLAND, was first used by EDWARD THE CONFESSOR, A. D. 1050, and he was the first monarch of this country, who exercised the privilege of curing that dreadful disease called *Regius Morbus*, or THE KING'S EVIL. Until the reign of GEORGE I. our Sovereigns were successively accustomed annually to confer, on such of their subjects as presented themselves, that relief which superstition had ascribed in this complaint to the *Royal Touch*; but from that reign it has been discontinued.

A particular church service was appointed to be used in the “*Healing of the King's Evil*,” and Lists of the afflicted were always published, with the places of their respective residences. The chief controversy remaining on this subject is, whether the English Kings, or those of

France—who likewise arrogated to themselves similar sanative power—first exercised this gift.

Notwithstanding the *Scepticism* of the present day, so implicit was the belief in the efficacy of the "*Royal Touch*" in this distemper, even at a recent period, that among other instances, Sir WINSTON CHURCHILL, father of the "*GREAT DUKE OF MARLBOROUGH*," in his *DIVI BRITANNICI*, published in 1675, has this passage:

"In him," speaking of CHARLES the Second, "likewise we find confirmed that other blessing in the gift of healing that noisome disease aforementioned, which by long continuance of time having become hereditary, hath now got the name of the *King's Evil*: so called because it is hardly to be cured by any other human means but the King's touch only, whereof we have every day so many and great examples, that I shall forbear to say what might perhaps be pertinent enough to this subject."

However questionable may be the *piety* of EDWARD THE CONFESSOR, an anecdote related by Mr. Addison, may tend to shew that he was neither deficient in good nature or forbearance:

"Lying one afternoon in his bed; with his curtains drawn round about him, a poor pilfering courtier entered his chamber, where finding the King's casket open, which HUGOLINE his chamberlain had forgotten to shut, he took out as much money as he could well carry, and went away, but insatiable avarice brought him a second time, and a third, on which the King, who lay still, and pretended not to see, began to speak, and bade him retire as quick as possible, for if HUGOLINE discovered him, he was not only likely to lose what he had gotten; but also to stretch on a halter." The fellow was no sooner gone but HUGOLINE came in, and seeing the casket open, and almost empty, was much agitated; the King, however, endeavoured to relieve his mind, and assured him, that he who had it, needed it more than they did."

Saint Etheldred.

(17TH OCTOBER.)

ETHELDREDA, ETHELREDA, ETHELDRITH, EDILTRUDIS, ADELFRIDA, or ADELTHRID — styled in the Breviaries “*twice* a WIDOW and “*always* a VIRGIN” — was the daughter of ANNAS, king of East Angles, and early became conspicuous for humility and sanctity. As a dedication of the person to the service of God, was vehemently urged by the antient Church, ETHELDREDA made a vow OF PERPETUAL CHASTITY, which she never violated — although *she twice entered the connubial state*. Her first husband was THOMBERT, an English lord, whom “her parents, whose obedience she could not renounce, selected for her.” Her second was EGFRID, king of Northumberland. But her vow of chastity was *paramount* to every other consideration. Neither the affection nor the authority of the king — nor the obligation of the nuptial vow — was found availing. After twelve years of conjugal importunity and resistance, she retired from the world, and was admitted as a nun at Coldingham, under EBBA, daughter of king Ethelfrida. She afterwards built an abbey at ELY, of which she became superior, and there passed the remainder of her days.

This illustrious pattern of enthusiastic devotion, is better known in this country, by the abbreviated titles of AULDRY or AUDRY. At a FAIR held in the *Isle of Ely* on the *Causey*, called *St. Audry*, much ordinary but shewy LACE was

usually sold. ST. AUDREY'S LACE soon became proverbial — and hence TAUDRY — a corruption of ST. AUDRY — was established as a common expression to denote, not only lace, but any other part of female dress which was *gaudy* in appearance.

The empress PULCHERIA, who, in the fifth century, espoused MARCIAN, is said, like this British queen, to have made a previous vow of chastity, which she also kept inviolable; and, it is a remarkable fact, that during the *Saxon Heptarchy*, no less than *thirty kings and queens* “drawn by the sweet odour of piety and virginity,” resigned their crowns to indulge themselves in religious seclusion.

The various names by which ETHELDREDA has been held in remembrance, forms a striking instance of the incertitude of orthography in former periods. Every author seems, in truth, merely to have consulted his own ear, and that frequently with so little accuracy, as to lead him to write the same word in a different manner, even in the same sentence.

This disregard of orthographical precision, continued to prevail, even long after the invention of printing, and that too even in respect of one of the most solemn parts of our religious duty. In the TEN COMMANDMENTS, copied verbatim from a book published in 1531, *the word NEIGHBOUR will be found to be spelt in the three last sentences in three different ways* :

“ FIRST TABLE.

1. I am thy Lorde God :
Thou shalt have no God but me.
2. Thou shalt not take the name of thy Lorde God in vayne.
3. Remember that thee sanetify thy holy daye.

" SECOND TABLE.

1. Honour y^r father and moder.
2. Thou shall kyll no man.
3. Thou shall do no lechery.
4. Thou shall co'mit no theft.
5. Thou shall speke no false testimony agane y^r neyghbour.
6. Thou shall not covete the wife of thy neyghbour.
7. Thou shall not covete the goodes of thy næghbour."

PILGRIMAGE OF PERFECTON,

Printed by Wynkin de Worde.

There is an instance yet more remarkable on this point : A dispute arising after the death of our immortal bard SHAKSPEARE, regarding the true orthography of his name, the disputants, at length, submitted to be governed by the authority of his *will*. On inspecting this — though written with his own hand — the name of SHAKSPEARE was found to be spelt *three different ways*.

Saint Luke the Evangelist.

(18TH OCTOBER.)

ST. LUKE the Evangelist was a native of Antioch. ST. PAUL styles him *his beloved Physician*. Whether we are to construe that expression in its literal, or in a figurative sense, is uncertain : and many writers of the Romish Church maintain ST. LUKE to have been a PAINTER — of which indeed they adduce many corroborating proofs.

It was during the confinement of ST. PAUL at Rome, that the Gospel of ST. LUKE was written, which, as well as the Acts, is addressed to THEOPHILUS. Most authors state that person to have

been a magistrate of ANTIOCH; but some deny even his existence, contending, that in using the word THEOPHILUS, ST. LUKE merely addressed his writings to "every eminent lover of God." The purity of language and elegance of style, which so eminently distinguish the writings of ST. LUKE, strengthen the reason for believing that this Evangelist — instead of having been a physician, which formerly signified a menial servant — must have received that liberal and polished education, which was attainable only by the opulent — to whom, indeed, every species of liberal instruction was accessible at Antioch, where he resided.

The period and the manner of ST. LUKE'S death, are alike unknown, which has given rise to much controversy. NICEPHORUS relates, that he was seized at Patras, a city of Achaia, by a party of infidels, who, for want of a cross, suspended him to the branch of an olive-tree, A. D. 74, at which time ST. JEROME states him to have been in the *eighty-fourth* year of his age. His body was afterwards removed to Constantinople, when CONSTANTINE the Great became a Christian, and buried in the great church erected by that Emperor in honour of the Apostles.

ST. LUKE is represented in pictures with a pen in his hand, over a scroll, in an attitude betokening deep thought and reflection; and near him a winged cow or ox, sitting apparently chewing the cud, or ruminating. — His festival was instituted by the Christian Church, in the year 1130.

Accession of King George III.

(25TH OCTOBER.)

By the following table of the thirty-two British Sovereigns, since the Conquest, it will be seen that our venerable Monarch has attained a greater age than any of his royal predecessors, with the exception of HENRY the First and GEORGE the Second — and that he has reigned for a longer period than any of our Sovereigns, HENRY the Third alone excepted.

Names of the British Sovereigns.	Their respective ages, fractions omitted.	The period they severally reigned, fractions omitted.
Henry the First	77	35
George the Second	77	33
Elizabeth	69	44
Edward the First	67	34
James the Second	67	4
George the First	67	12
Henry the Third	65	56
Edward the Third	65	50
William the First	60	20
James the First	58	22
Henry the Second	55	34
Henry the Eighth	55	37
Charles the Second	54	36
Henry the Seventh	52	23
William the Third	52	13
John	50	17
Stephen	49	18
Henry the Sixth	49	38
Anne	49	12
Charles the First	48	23
Henry the Fourth	46	13
William the Second	43	12
Richard the First	43	9
Edward the Second	43	19

Richard the Third.....	42.....	2
Mary the First	41.....	5
Edward the Fourth	41.....	22
Richard the Second	33.....	22
Henry the Fifth.....	33.....	9
Mary the Second	32.....	4
Edward the Sixth	15.....	6
Edward the Fifth	12.....	2 months.

Saint Crispin.

(25TH OCTOBER.)

The histories of CRISPIN—who alone is named in our Almanac—and of his brother CRISPIANUS, are so imperfectly known as to afford nothing interesting. SHAKESPEARE has, however, *immortalized* CRISPIN or CRISPIAN, by the speech he has given to our gallant HENRY the Fifth, before the battle of Agincourt.

“ This day is call'd the feast of Crispian :
 He that out-lives this day, and comes safe home,
 Will stand a tip-toe when this day is nam'd,
 And rouse him at the name of Crispian :
 He that shall live this day, and see old age,
 Will yearly on the vigil feast his neighbours,
 And say, to-morrow is Saint Crispian.
 Then will he strip his sleeve, and shew his scars :
 Old men forget ; yet shall not all forget,
 But they'll remember, with advantages,
 What feats they did that day. Then shall our names,
 Familiar in their mouth as household words,
 Harry the King, Bedford, and Exeter,
 Warwick, and Talbôt, Salisbury, and Glo'ster,
 Be in their flowing cups freshly remember'd.
 This story shall the good man teach his son ;
 And *Crispin Crispian* shall ne'er go by,
 From this day to the ending of the world,
 But we in it shall be remembered ;
 We few, we happy few, we band of brothers :

For he to-day that sheds his blood with me,
 Shall be my brother; be he ne'er so vile,
 This day shall gentle his condition.
 And gentlemen in England, now a-bed,
 Shall think themselves accurs'd, they were not here;
 And hold their manhoods cheap, while any speaks,
 That fought with us upon St. Crispian's day."

CRISPIN and CRISPIANUS were born at Rome, whence, A. D. 303, they travelled to *Soissons*, in France, where RICTIONARIUS, the governor, caused them to be beheaded, on discovering that their object was the propagation of Christianity. It is difficult to account for the origin of the *Kentish* tradition, that they were buried near *Lydd*, which is, however, the popular belief of that neighbourhood; and a heap of stones on the beach, near a spot called STONES END, is, to this day, shewn as the place of their interment: while at *Soissons*, they exercised the trade of SHOE-MAKERS, to avoid being chargeable to others, for their maintenance; and from that cause, probably, they have been selected as the tutelar saints or patrons of that CRAFT. In an old romance, a *prince* of the name of CRISPIN, is represented as having exercised the profession of a *shoe maker* — and thence is supposed to be derived the expression of the GENTLE CRAFT. But the vulgar application of the term CRISPIN to a *shoe-maker*, is unquestionably referable to the Saint. In France, as well as in this country, they were not only considered as the PATRONS of the SHOE-MAKERS, but two societies were there established, bearing the titles of *Freres Cordonniers* — *Brother Shoe-makers* — the one under the protection of ST. CRISPIN, the other of ST. CRISPIANUS. The produce of their labours was appropriated for the support of the

monks of each society, and the surplus to the benefit of the poor.

Proclamation of King George the Third.

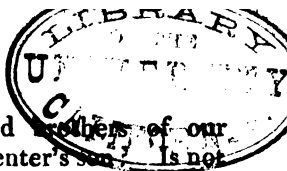
(26TH OCTOBER.)

Immediately on the decease of the late King, George the Second, on the 25th of October, 1760, his present majesty, as *heir apparent*, became King of Great Britain; and, on the day succeeding HIS MAJESTY'S ACCESSION, that event was publicly PROCLAIMED. The 25th of October, the day of accession—the 26th of October, when that circumstance was ANNOUNCED—and the 22d of September, when his Majesty and his Royal Consort were solemnly CROWNED—have ever since been held respectively as public holidays throughout the kingdom.

Saint Simon, and Saint Jude, Apostles.

(28TH OCTOBER.)

ST. SIMON and ST. JUDE have been jointly commemorated on this day, from the year 1091; and there is every reason to conclude that THESE SAINTS and ST. JAMES the LESS were brothers. That JUDE was brother of JAMES the LESS seems certain, and being the children of JOSEPH, the husband of the VIRGIN MARY, by a former



wife, they were the reputed ~~brothers~~ of our Lord. "Is not this the carpenter's son? Is not his mother called ~~MARY~~, and his brethren "JAMES and JOSE and SIMON and JUDAS." Matt. xiii. 55.

ST. SIMON, who, to distinguish him from SIMON PETER, is called the *Canaanite*, and the *Zealot*, obtained the first surname from Cana, the place of his nativity, and the latter from his ardent temper. There is reason for believing, that it was at the nuptials of this Saint, the water was changed into wine. ST. SIMON preached in EGYPT, CYRENE, AFRICA, LIBYA, MAURITANIA, and at MESOPOTAMIA, where, meeting with ST. JUDE, they proceeded together into Persia, and suffered martyrdom, as is generally supposed, in the year of Grace 74.

The surname of THADDEUS, by which ST. JUDE is known, was used to distinguish him from JUDE or JUDAS the *Traitor*, and that of LIBBEUS, which he is also called, from *Leibba*, in Galilee, the place of his nativity. ST. JUDE has left only one Epistle.

ST. SIMON is usually depicted with a saw, and in the back ground, is a person expiring on a cross. The Latins assert, that both this Saint, and ST. JUDE, suffered martyrdom by crucifixion. The latter is usually represented with a club, and bearing a cross.

Why ST. SIMON has a saw assigned to him, and ST. JUDE a club, is now unknown.

All Saints.

(1ST NOVEMBER.)

ALL SAINTS, or ALL HALLOWS, in the Protestant Church, is a day of general commemoration of all those Saints and Martyrs, in honour of whom, individually, no particular day has been expressly assigned. The origin of this festival, is referred to the year 607, when PHOCAS, the Emperor, wresting the Pantheon from the Heathens, bestowed that splendid building upon the Christians. BONIFACE the Fourth, consecrated it to the VIRGIN *and all the SAINTS of both sexes*, by the name it now bears, of ST. MARY LA ROTUNDA. The Pagan dedication was to CYBELE, and ALL THE GODS.

The Pantheon was erected by AGRIPPA, son-in-law to AUGUSTUS, and is about 150 feet high, and of about the like breadth. Its present name of ROTUNDA, was applied to it on account of its round figure.

In the year 835, GREGORY the Fourth, at the instance of LOUIS *le Debonnaire*, altered the anniversary of this feast, from the 1st of May to the 1st of November, assigning, as the motive for such change, that as the harvest was then gathered, less inconvenience would arise from the vast numbers who resorted to Rome at this festival. In some parts of Scotland, it is now kept as a "HARVEST HOME REJOICING," when bonfires are kindled, which are called "HALLOW EVE FIRES :". In the highlands, too, they still retain the BELTEIN, or rural sacrifice, on the original

day, or 1st of May old style ; and in Ireland (as shewn in article Christmas) *Beltein Fires* are kindled on the eve of ST. JOHN'S Day.

All Souls.

(2D NOVEMBER,)

is a festival celebrated by the Church of Rome, with a particular service, relating to the souls supposed to be in purgatory. ODILON, abbot of *Cluny*, in the 9th century, first enjoined the ceremony of praying for the dead, on this day in his own monastery. The practice was also *partially* adopted, by other religious houses, until the year 998, when it was established as a general festival ; and so great was its assumed importance, that, if it happened on a Sunday, it was not postponed to the Monday, but kept on the Saturday, *in order that the Church might the sooner aid the suffering souls !* Persons, dressed in black, went round the different towns, ringing a bell at the corner of each street, every Sunday evening during the month ; calling upon the inhabitants to remember the deceased, suffering the expiatory flames of purgatory, and to join in prayer for the repose of their souls. This practice is yet continued in some places, and was observed in this country, so late as the reign of ELIZABETH, who passed an edict for its abolition.

Praying for the dead, and offering sacrifices at their tombs, is of very antient date. OVID ascribes the origin of the ceremony to *ÆNEAS*,

and VIRGIL favours this idea in his 5th book, thus elegantly translated by DRYDEN :

"ÆNEAS then advanc'd amidst the train,
By thousands follow'd through the flow'ry plain,
To great ANCHISES' tomb, which when he found,
He pour'd to ~~Proserpine~~ *Proserpine* on the hollow'd ground
Two bowls of sparkling wine, of milk two more,
And two from offer'd bulls, of purple gore;
With roses then ~~the purple~~ *the purple* he strow'd,
And thus his father's ghost bespoke aloud."

Whether ODILON took the idea of this festival from the heathen superstition, or from the following circumstance, ascribed to him, is left for the judicious to decide. In Popish countries the latter record of his motives will be readily acceded to:

"The memorye of the departyrye of al Crysten soules is stablysshed to be solemynised in the Chirche on this day, to thende that they may have generall ayde and comforte, where as they may have non speeyalle. And Peter Damyens saith, that in Cecyll, in the yle of Wulcan, Saynt Odylle herd the voyces and the howlyngs of deuyles whiche complayned strongly by cause that the sowles of them that were deed were taken awaye fro their handes, by almesses and by prayers. And therfor he ordeyned that the feste and remembrance of them that ben departed oute of this world, shold be made and holden in al monasteyeryes, the day after the feste of al holowen; the whiche thyng was approuyd after of al holy Chirche."

The Romans held a festival, that lasted eleven days, during which period they imagined, that ghosts were not only relieved from punishment, but suffered to wander round their tombs, and feast upon the luxuries their surviving friends provided for them. In the Roman Catholic Church, mass is performed for the repose of departed souls; and requiems chaunted with due solemnity, in expectation of their consequent relief,

Among the various tenures held by services to be performed on this day, may be noticed that of *Congeston*, in *Leicestershire*, where THOMAS WYCHARD retained land *in capite* for saying, daily, *five Paternosters* and *five Ave-Marias*, for the souls of all the faithful departed. In the Romish Church, these ceremonies are deemed perfectly efficient: but it is requisite, that those who wish to avail themselves of this most important opportunity, of aiding their deceased friends, must give some *substantial* proof of sincerity. The suffering soul, however, once released, cannot again be doomed to suffering. When the DUKE OF OSSUNA was supplicated for charity by a mendicant friar, "Put a pistole in this plate, my Lord," said he, "and you shall release that soul from purgatory, for which you design it." The duke complying, was assured his charity *had been effective*. "Say you so, holy man?" replied his grace, "then I shall take back my money for a future occasion, as you cannot, nor would you, I am confident, if you were capable, again condemn the poor soul to its former endurances." FREDERICK the Great of Prussia, desirous of recovering the revenues of one of his forests from a monastery, demanded of the Prior — by what title it was held. — To this he received the ready reply, that the income had been given, in consideration of the holy brotherhood daily saying mass, for the repose of the soul of one of his majesty's ancestors. "How much longer," said Frederick, "will that holy work continue requisite?" "Sire," said the prior, whose experience far surpassed that of the friar who had addressed the duke, "it is not possible for me to speak of

"the *precise time* ; but when it *shall have been effected*, I shall instantly *dispatch a courier* to inform your majesty."

Although this superstition was formerly generally prevalent in this country, it must, in justice, be admitted that the monastic revenues thus and similarly obtained, were liberally appropriated in works of charity and hospitality. Multitudes were daily fed at the gates of religious houses, which were then the sole refuge of the indigent — POOR LAWS being unknown in this country, until after the Reformation : and such indeed was the inconvenience produced by the dissolution of monasteries, that ELIZABETH was constrained to introduce the system of parochial relief, which obtains in England to this day.

In many counties — particularly in YORKSHIRE, LANCASHIRE, and HEREFORDSHIRE — the remembrance of monastic customs is still preserved, by giving oat cakes to the poor neighbours, who, by way of expressing gratitude, offer the following ludicrous benediction :

"God have your *soul*,
Bones and all."

In Spain, the vulgar proverb of the dead having "*left their souls their heirs*," is a satire upon the rapacity of the Catholic clergy — whose influence was but too successfully exerted, to induce dying sinners to leave their fortunes to religious houses, on the assurance of having the prayers of the Church for releasing their souls from purgatory.

King William Landed; or, The Glorious Revolution.

(4TH NOVEMBER.)

Our almanacs, by a strange mistake, have generally marked the *landing* of King WILLIAM the Third, on the 4th — instead of the 5th of this month — on which latter day he certainly first set foot on this island, at TORBAY, in Devonshire. WILLIAM the THIRD was born on the 4th of November 1650, and married to the princess MARY, eldest daughter of the duke of YORK, afterwards JAMES the Second, on the 4th of November 1677. This day, therefore, during the reign of that monarch, was distinguished by the almanacs thus:

“ King William the Third Born.”

At the death of WILLIAM, the day of his birth was of course discontinued as a holiday: but his name was soon after introduced in the almanac, on the same day, under the title of “ King WILLIAM LANDED,” instead of the former words, “ King WILLIAM Born,” and has ever since been so marked. There have, indeed, been some exceptions to this mode of noticing the day, both in the almanacs of the early part of the last century, and in some of recent date: yet, as they have merely stated “ King WILLIAM *born*” on the *fourth* — which is not the object meant to be celebrated — instead of stating him to have *landed* on the *fifth* of November 1688, they have not any claim to the correction of the original complained of.

Powder Plot.

(5TH NOVEMBER.)

This execrable plot — designed to have been carried into effect on the meeting of parliament, in the year 1605 — was providentially discovered on the 5th of November — which has ever since been kept as a general holiday. GUIDO FAWKES was executed in Old Palace-yard, Westminster, in January 1606, and is annually burnt in effigy. THOMAS WINTER, AMBROSE ROCKWOOD, and ROBERT KIES, were executed at the same time. On the day preceding, Sir EVERARD DIGBY, ROBERT WINTER, JOHN GRANT, and THOMAS BATES, had been executed in ST. PAUL'S Church-yard.

From the confessions of the conspirators, but particularly of ROBERT WINTER, it appears, that in the reign of ELIZABETH, about four years antecedent to this plot, the Catholics — enraged at the attachment manifested by the queen to the Reformed Church — had meditated some great effort to re-establish Popery in England.

For this purpose ROBERT WINTER had been dispatched to the Court of Spain by OSWALD TERMOND, alias GREENWELL, a Jesuit — HENRY GARNOT, the superior of that society in England — and ROBERT CATESBY, and FRANCIS FREE-SHAM, two English gentlemen — with a proposal that an army should be sent to England, WITH WHICH they assured PHILIP, *all the Catholics would instantly co-operate.* That PHILIP listened to

this proposition is beyond all doubt; but the death of queen ELIZABETH, before the project could be matured, disconcerted the conspirators. To add to their embarrassment, PHILIP, who had countenanced the proposition of WINTER, now decidedly refused to sanction the attempt, nobly declaring, that "He had sent ambassadors to treat with the new king, and could no longer listen to their proposals, however favourable the prospect of success."

JAMES the *First* had been educated in the tenets of the Roman Church, but, either from principles of conscience or of policy, he proved a firm supporter of the Protestant interest. The rejection of the Papists' petition for liberty of conscience, did not discourage them, although the Protestants interposed every obstacle that policy could suggest. At length, despairing of assistance from PHILIP, or of succeeding by petition, they conceived the horrible design of removing the chief impediments to their wishes—by blowing up the King, Lords, and Commons, with gunpowder, when assembled in Parliament. CATESBY is universally admitted, to have been the author of the plot, and first "opened his intention to PIERCY, a descendant of the illustrious house of Northumberland." In a conversation on the distressed condition of the Catholics, PIERCY, in a burst of passion, having proposed the assassination of the king, CATESBY seized that moment to disclose his project, into which PIERCY eagerly entered. By the consent of CATESBY, he communicated it to others, and, amongst them, to THOMAS WINTER, who was sent over to Flanders in quest of FAWKES, an

officer in the Spanish service, with whose zeal and courage they were thoroughly acquainted. These infuriated bigots, do not appear to have felt the slightest compunction at the cruel massacre they meditated, though some of them were startled by the reflection, that many Catholic peers must of necessity be present, as well as the Catholic attendants on the king. But TESMOND, a Jesuit, and GARNET — superior of that order in England — removed these scruples, by shewing that the interests of religion required the sacrifice, even though some innocent persons should happen to suffer with the guilty. All this passed in the spring and summer of the year 1604, when the conspirators hired a house in PIERCY'S name, adjoining to that in which the Parliament was to assemble. Towards the end of the year, they began their operations, by conveying in a considerable store of provision. They next provided tools for carrying on their work, and arms — resolving to perish rather than surrender, in case of a discovery. They soon pierced through the wall, though three yards in thickness; but, on approaching the other side, were startled at hearing a noise, for which they knew not how to account. Upon examination they found it to proceed from the vault below the House of Lords, where a magazine of coals had been kept; and that, as these were selling off, the vault would be let to the highest bidder. PIERCY immediately hired the place, and thirty-six barrels of powder being lodged in it — the whole was covered up with faggots and billets. The doors of the cellar were then boldly

flung open, and every body admitted as if it contained nothing dangerous.

The KING, the QUEEN, and Prince HENRY were all expected to be present, at the opening of the new Parliament — but as the DUKE, by reason of his tender age, would be absent, it was resolved that PIERCY should seize or assassinate him. It was necessary also, to secure the Princess ELIZABETH, who was kept at Lord HARRINGTON'S House in Warwickshire; but Sir EVERARD DIGBY, ROOKWOOD, and GRANT, being let into the conspiracy, engaged to assemble their friends on pretence of a hunting-match, and seizing that Princess, immediately to proclaim her Queen.

This dreadful secret, though communicated to more than *twenty persons*, had been religiously kept during the space of *near a year and a half*. Neither remorse — nor pity — nor fear of punishment — nor hope of reward, had induced any one conspirator, either to abandon or betray the enterprise; and to a weakness, resulting from extreme bigotry, must be attributed the preservation of the nation!

Ten days only before the meeting of Parliament, Lord MONTEAGLE* — a Catholic, and son to Lord MORLEY — received the following letter, which had been delivered to his servant by an unknown hand:

“My Lord,—Out of the love I bear to some of your friends, I have a care of your preservation; therefore, I would advise you, as you tender your life, to devise some excuse to shift off

* The house where this letter was sent to Lord MONTEAGLE, is yet in part standing, and bears his name. It is situated in Monteaale Close, Southwark, and has been for some time the residence of a Cooper.

your attendance at this Parliament. For God and man have concurred to punish the wickedness of this time. And think not slightly of this advertisement; but retire yourself into your country, where you may expect the event in safety: for though there be no appearance of any stir; yet, I say, they will receive a terrible blow this Parliament, and yet they shall not see who hurt them. This counsel is not to be condemned — because it may do you good, and can do you no harm; for the danger is past as soon as you have burned the letter. And I hope God will give you grace to make good use of it, unto whose holy protection I commend you."

MONTEAGLE, though inclined to think it a foolish attempt to frighten him, judged it prudent to carry the letter to Lord **SALISBURY**, Secretary of State. Nor was that nobleman inclined to pay much attention to it: he, however, thought proper to lay it before the King, to whom it appeared not so light a matter. From the serious earnest style of the letter, he suspected it to imply some great danger. *A terrible blow and yet the authors concealed — a danger so sudden and yet so great* — these circumstances seemed connected with some contrivance by gunpowder, and it was thought advisable, to inspect all the vaults below the Houses of Parliament. The execution of that duty devolved upon the Earl of **SUFFOLK**, the Lord Chamberlain — who purposely delayed the search till the day before the meeting of Parliament. The Earl remarked with surprise the immense piles of wood and faggots, in the vault under the Upper House, and viewed with a suspicious eye **FAWKES**, who standing in a dark corner, passed himself for **PIERCY**'s servant. Such a quantity of fuel, for the use of one who lived so little in town as **PIERCY**, appeared extraordinary, and upon comparing all

circumstances, it was resolved that a minute inspection should be made. About midnight, Sir THOMAS KNEVET, a Justice of the Peace, was sent with proper attendants, and finding FAWKES — who had just finished all his preparations — before the door of the vault, he immediately seized him, and turning over the faggots, discovered the barrels of gunpowder. The matches, and every thing proper for the train, were found in FAWKES's pocket, who seeing no hope of escape, boldly avowed his deep regret, at having lost the opportunity of firing the powder, and thus sweetening his own death by that of his enemies. Before the Council, he manifested the same intrepid firmness, refusing with disdain to discover his accomplices — apparently unconcerned but for the failure of the enterprise. This obstinacy lasted two or three days ; but being confined in the Tower — and the rack just shewn to him — his courage, fatigued with so long an effort, and unsupported by hope or society, at last failed, and he made a full discovery of all the conspirators. CATESBY, PIERCY, and the others who were in London, though apprised of the alarm excited by the letter sent to MONTKAGLE, and of the Chamberlain's search, nevertheless resolved to persist in the enterprise ; but on the apprehension of FAWKES, they hurried down into Warwickshire, where Sir EVERARD DIGBY, confident of success, was already in arms, in order to seize the Princess ELIZABETH — who had however escaped into Coventry. They were, therefore, obliged to prepare for their defence — the country being raised in all quarters, and armed by the Sheriff. The conspira-

tors, who with all their attendants, *never exceeded the number of eighty persons*, were now surrounded on every side. Having confessed themselves, and received absolution, they boldly prepared for death, resolving to sell their lives as dearly as possible; but their powder taking fire, disabled them for defence, and the people rushing in, overpowered them. **PIERCY** and **CATESBY** were killed by one shot, and **DIGBY**, **GARNET**, **ROOKWOOD**, **WINTER**, and others, being taken prisoners, were tried, condemned, and executed, having first confessed their guilt. The Catholics were so devoted to **GARNET**, as to believe that miracles were wrought by his blood, and in Spain he was regarded as a martyr.

Before this atrocious attempt, the conduct of the conspirators seems in general, to have been free from reproach. **ROOKWOOD** and **DIGBY** protested, that they had been seduced by their implicit confidence in the character and judgment of **CATESBY**, for whom they declared they were ready, on any occasion, to have sacrificed their lives. **DIGBY** was highly esteemed, and had been honoured with the good opinion of Queen Elizabeth, (Hume's Hist. of England.) The Princess Elizabeth, who alone of all the Royal Family would have escaped destruction, was to be educated in the **ROMAN CATHOLIC FAITH**, *which it was intended should again form the ESTABLISHED RELIGION OF THIS COUNTRY*. And it is a remarkable fact, that the **PRESENT ROYAL FAMILY**, who are descendants of the Princess **ELIZABETH**, *were called to the Throne, for the preservation of the Protestant Religion*, which she

was to have been the instrument of suppressing — while the descendants of the *male* branch of her august family; who were to have been sacrificed as Protestants, have been excluded from the throne by reason of their unhappy attachment to popery!

Besides the individuals already enumerated, the following names have been handed down to posterity as accessaries to this diabolical plot; viz.

Pope INNOCENT XI.;
 Cardinal HOWARD;
 JOHANNES PAULUS DE OLIVA, General of the Jesuits at Rome;
 PEDRO JERONYMO DE CORDUBA, Provincial of the Jesuits in New Castile;
 LA CHAISE, Confessor to LEWIS XIV. the Provincial of the Jesuits in England;
 The Benedictine Monks of the Savoy;
 The Jesuits and Seminary Priests in England, who were then in number about 1800;
 The Lords PÉTRE,
 POWIS,
 BELLASIS,
 ARUNDEL, of Wardour,
 STAFFORD,
 and several other persons of quality.

Saint Leonard.

(6TH NOVEMBER.)

LEONARD, or rather LIENARD — a French nobleman of the Court of CLOVIS — was converted to Christianity by ST. REMIGIUS, and retired to the Monastery of MIEY, or MESMIN, where he took the religious habit. Quitting that seclusion, he travelled through *Berry*, and at length

settled in a Forest near *Limoges*, where he erected a small Oratory, which afterwards became the flourishing Monastery of NOBLAT, or ST. LEONARD LE NOBLAT. Clovis; by whom he was greatly esteemed, is said to have granted him the privilege of releasing from prison, such as he might deem worthy of that lenity; and hence, he became the peculiar PATRON OF CAPTIVES, who, if we are to credit his Monkish historians, invoked him with such miraculous success, that even the mention of his name in prayer, was sufficient to break their fetters, and throw open the gates of their prisons. ST. LEONARD died in the year 500.

Lord Mayor's Day.

(9TH NOVEMBER.)

On this day, the Chief Magistrate elect of the City of London, enters upon his high office. Under the *Romans*, LONDON was governed by a *Præfekt*; but during the time of the *Saxons* this City, like other maritime towns, was under the guardianship of a ~~PORTREVE~~, PORTGREVE, or PORTGRAVE — the *Geref*, or Governor of a *Port Town*, as SHIRE-REEVE, whence our term Sheriff, was the *Geref*, or Governor of a *Shire* or County.

Under the PORTREVE, WILLIAM THE CONQUEROR, A. D. 1067, granted the FIRST CHARTER to the citizens of the metropolis, in conjunction with the Bishop of London, namely,

" William the king, friendly salutes William, Bishop, and Godfrey the Portreve, and all the Burgesses within London, both French and English; and I declare, that I grant you to be all law-worthy, as you were in the days of King Edward; and I grant that every child shall be his father's heir, after his father's days; and I will not suffer any person to do you wrong. God keep you!"

RICHARD I. changed the title of the magistracy to BAILIFF, two of which Officers presided over the City. In the year 1209, King JOHN changed the title to that of MAYOR — derived according to some from *Major*, greater — or to others from MEYR, from the *British* word MIRET; signifying CUSTODIRE, to keep and preserve the peace, &c.; but the old French title of MAIRE, as "*MAIRE DU PALAIS*," one of the antient great officers of France, is the most probable etymology. JOHN also made the *Bailiff of Norwich* a MAYOR; and, under subsequent reigns, most corporate towns followed that regulation. HENRY FITZALWYN, who was the first *elect* Mayor of London, continued in it until the year 1212, when he died, and was buried in the priory of the Holy Trinity, *Aldgate*. He was one of the Bailiffs, at the time of his nomination as Mayor, and held those offices in succession, during twenty-four years. Until the 9th of May, 1214, the office of Chief Magistrate of London was held for life. JOHN, by *letters patent*, bearing that date, granted permission for the Mayor to be chosen *annually*, requiring that he should take his corporal OATH, for the due execution of his trust, in the Royal Presence, or in that of the *King's Justices*. HENRY III. confirmed this regulation, stipulating that the oath of the Mayor, should be taken before the *Barons of the Exche-*

quer, in all cases where the King should chuse not to be present. EDWARD I. granted the privilege of the oath being taken before the *Constable of the Tower*, when neither the King, nor those Barons, were in London or Westminster. At present, the oath is administered before the full Court of the Barons of the Exchequer.

The honorary title of LORD, prefixed to the dignity of MAYOR of London, was conferred by Richard II. on William Walworth, in the year 1381, upon the suppression of the insurrection under JOHN, *alias* WALTER HILLARD, commonly called WAT TYLER, or WAT *the* TYLER, from his profession, and JACK STRAWE. Though the fact of WILLIAM WALWORTH having been Mayor at that period, has been much disputed, it is nevertheless certain that WALWORTH, and three other persons, were knighted by the King in Smithfield; and it has never been doubted, that the honourable addition of the DAGGER to the CITY ARMS, was out of compliment to the gallantry of WALWORTH, who dispatched TYLER. It has been questioned whether TYLER or STRAWE was the rebel then slain. FABIAN states STRAWE to have been the person, and from him, is to be traced the origin of that error, which was much strengthened by paintings of Sir WILLIAM WALWORTH, having inscriptions on them to that effect. On the frame of a painting in the possession of the Earl of Leicester, who died 1743, was the following inscription:

"This. is. the. pictor. of. Sir. Wilyam. Walworth, knyght.

"That. kylde. Jake. Strawe. the. Rebell. in. kynge. Rychard's. sight."

JACK STRAWE, however, was executed; and

his confession at the gallows, may be found in *Stowe's Annals*, &c.

London and York are the only cities, whose chief magistrates have the title of LORD MAYOR; and whose consorts are LADY MAYORESSES. The titles of both magistrates cease with their office, as does that of the Lady Mayoress of *London*; but the *Lady Mayoress of York*, is ever after entitled to be called a *Lady*. Hence, according to strict etiquette, the *Lady Mayoress of York* ranks higher than the wife of either a *Bishop* or *Archbishop*, for, notwithstanding they are Peers of the Realm, their Consorts acquire no title. Yet the Archbishop of Canterbury takes precedence of all Dukes (not of the Blood Royal), and has the mitre in his arms placed in a *ducal coronet*; and both the Archbishops, and all the Bishops, sit in the House of Lords, in right of the BARONIES annexed to their episcopal domains; the Bishop of SODOR and MAN excepted, who has no seat in the House of Peers.

The Lord Mayor of London acts as CHIEF BUTLER at a coronation; and in that capacity serves the Sovereign with a cup of wine. This can be traced to the year 1189.

Many of our Monarchs have attended the festive meetings of the Chief Magistrate of the metropolis. Sir HENRY PICARD, in 1356, entertained EDWARD, King of ENGLAND, JOHN, King of FRANCE, DAVID, King of SCOTLAND, the King of CYPRES, and the renowned EDWARD, surnamed the BLACK PRINCE. Our present most gracious SOVEREIGN, and his Royal CONSORT, with all the Royal Family, dined with Sir SAMUEL FLUDYER, on the first Lord Mayor's day after their

CORONATION, in compliance with long-established usage.

The CITY JESTERS were continued to a late period; and "the Lord Mayor's Fool, who likes "every thing that is good," is yet a common expression. About the commencement of the last century, one of these merry fellows "jumped "into a custard," for the entertainment of the citizens. The last *Court Fool* on record was KILLIGREW in the reign of CHARLES the Second; and he possessed a considerable influence over the Monarch. When the Dutch insulted our flag, KILLIGREW, who knew his master's temper, dressing himself in a travelling suit, with boots and spurs, passed in apparent haste through the apartment where the King was sitting. "Stop," said CHARLES, "where go you "with such speed?" "To hell, please your Majesty," answered the Jester, "to fetch the late "Protector; HE, with all his crimes, respected the "honour of England, and will not fail to chastise "the Dutch."

Saint Martin.

(11TH NOVEMBER.)

MARTIN, the son of a Roman military tribune, was born at *Sabaria*, in PANNONIA, about the year 216. So charitable was his disposition, that he is said to have divided his coat, with a poor naked wretch that was perishing with cold. Quitting the military profession, into which he had been

forced against his inclination, he retired into solitude, from which he was withdrawn by ST. HILARY, Bishop of Poitiers. MARTIN settled in that neighbourhood; and was elected Bishop of TOURS in the year 374. He was treated with respect, not only by the Emperor VALENTINIAN, but even by the tyrant MAXIMUS; and continued in his Bishoprick universally beloved and esteemed, until the year 400, when he departed this life, at the age of 84. MARTIN has been styled the APOSTLE OF THE GAULS, being the first confessor to whom the Latin Church offered public prayers. He is distinguished as the FATHER of that Church. From his original profession, he is also frequently termed the MILITARY SAINT; and his helmet was formerly borne by the French in their wars, as an incitement to courage. His Festival was instituted A. D. 650; and this Anniversary is still one of the FOUR CROSS QUARTER DAYS. His anniversary is called *Martinmas*; whence it has been corrupted to Martle, or Martle-mass. Formerly, this Feast was called MARTINALIA, in close resemblance of the VINALIA of the Romans, instituted in honour of JUPITER and VENUS. The old Calendars of the Roman Catholic Church, unequivocally avow the origin of the MARTINALIA, expressly stating, in its order of the day, "*The MARTINALIA, a genial feast—wines are tasted of, and drawn from the lees; Bacchus in the figure of MARTIN.*" The Gauls had so high a veneration for ST. MARTIN, that they reckoned their years from the day of his death.

Saint Britius.

(13TH NOVEMBER.)

BRITIUS, or BRICE, was a native of TOURS, and educated under ST. MARTIN, who appears to have had an *untractable pupil*; but ST. MARTIN prophesied:

—"That his youthful folly and contumacy would be visited by many severe afflictions, when he should become a Bishop, which he foresaw would be the case."

In 399, the latter part of the *prophecy* was fulfilled, by the election of BRITIUS to the see of TOURS, on the death of his master. He enjoyed this dignity, with a reputation for great sanctity, during 33 years.

—"When, in fulfilment of the prophecy of St. MARTIN, slanders were spread abroad concerning him, and, among other offences, he was accused of incontinence with his landress, who had given birth to an infant."

The people, enraged at so shameful an aberration from the path of virtue in a bishop, would have put him to death; but,

—"He adjured the infant, when only 30 days old, in the name of JESUS the blessed Child, and Son of the living God, that he would declare the truth; and the child plainly and audibly testified that *he was not his father*."

This MIRACLE, however, was attributed to *Sorcery*, whereupon the saint had recourse to the *Fiery Ordeal*, and accordingly carried, unburnt, burning coals in his cap, to the shrine of ST. MARTIN,

—"To shew that he was as free from guilt as his garments were from injury."

This being also attributed to his intimacy with the *powers of darkness*, he was expelled the city, and forced to retire for seven years, at the expiration of which time, he was restored to his dignities, which he enjoyed until his death in the year 444.

BRITIUS is *among the first* who submitted to the FIERY ORDEAL — though *not the first*, as has been asserted. This, and the other ordeals subsequently introduced were called DEI JUDICIUM — or the Judgment of GOD — the accused party appealing to *God* for the justice of his cause. The first appeal of this nature on record, is that of SIMPLICIUS, Bishop of AUTUN, in the 4th century. Having been married before his assumption of the episcopal character, he was charged with still partaking of matrimonial *indulgencies*. To prove his innocence, the bishop's *wife* not only held burning coals in her lap, but applied them to her breasts, and in this severe trial was followed by SIMPLICIUS: but neither of them experiencing any injury, it was deemed a *miracle* to manifest their innocence, and they were acquitted. The TRIAL by FIRE, which was at first confined to the carrying of coals, afterwards extended to the bearing of hot balls of iron in the hands. Those of *one pound weight* were called *simple* trial; of *two pounds duplex*; of *three pounds triplex* trials. In other instances the criminal walked barefoot over some heated ploughshares. If the accused passed uninjured — and evinced no pain, he was held innocent — but otherwise punished as guilty.

In the ORDEAL by WATER, the right foot and left hand of the accused being bound together,

he was cast into the water. If he sunk, his guilt was punished with death — but if *he floated*, he was deemed innocent. From a strange perversion of this custom, originated the absurd and cruel practice of ducking *reputed witches*. Those who underwent the ORDEAL of water, had *some* chance for life — as floating on the surface was esteemed a mark of innocence. But to the poor witch, *sinking* or *swimming* were alike fatal. If she *sunk* she was *drowned*; if she *swam* she was *burnt*. When the ORDEAL was tried by HOT WATER, the *bare legs* and *arms* were put into *scalding water*, and if they sustained no injury, the accused was held innocent.

The ORDEAL OF THE CROSS, consisted in both the *accuser* and *accused* extending their arms on the transverse part of the cross, as though suffering crucifixion — and he who could sustain that position longest, was deemed to have justice on his side.

The ORDEAL of COMBAT — the introduction of which is attributed to GONDEBAUD King of the Burgundians, about the close of the 5th century, was afterwards adopted by the LOMBARDS, FRANKS, and GERMANS; and WILLIAM the NORMAN introduced it into this country. History furnishes many remarkable instances of this mode of trial — which was instituted for persons of rank.

These ORDEALS were at first general, both to the clergy and laity; in latter periods, however, the clergy contrived for themselves a different mode of appeal to Heaven. The method they pursued, was every way worthy of those who introduced it. A piece of CORNED, or CONSECRATED

BREAD, and a piece of CHEESE, were laid on the altar, over which prayers were offered to the Deity "that if the accused party were actually "guilty, the Archangel Gabriel would stop his "throat, so that these hallowed morsels should "not be swallowed." After these prayers, the party under trial approached the altar, and taking up the Bread and Cheese, attempted to eat them; by which if he succeeded, he *proved his innocence*, though if he were choaked he was *immediately considered guilty!*

Machutus.

(15TH NOVEMBER.)

MACHUTUS, MAHUTAS, or MALO, was born in the valley of LLAN-CARYON in GLAMORGANSHIRE. From *Wales* he passed to the Continent, where for some time he led the life of a RECLUSE, which he quitted, on his promotion to the pontifical chair of the city of *Aleth*. In this situation St. MALO continued, until he was, together "with "seven other devout persons," driven from his See. To this, however, he was recalled, by the "express intimation of the DIVINE MAJESTY." He died about the year 564, and the name of ALETH, out of veneration for this Saint, was thenceforth changed to ST. MALOES. The reason of this festival having been continued, in the *Reformed Calendar*, is not known.

Saint Hugh,

(17TH NOVEMBER,)

Was born at GRATIANOPOLIS, in BURGUNDY, A. D. 1140. In his 19th year he was taken to the *Chartreuse*, near GRENOBLE, of which in ten years he was appointed the GRAND PROCURATOR. From this situation, he was invited by HENRY the Second of England to become *Prior* of a house of *Carthusian* Monks, at Witham in Somersetshire. In 1186, he became Bishop of LINCOLN, and rebuilt that *Cathedral* from the foundation. He died at London in the reign of King JOHN, on the 17th of November, in the year 1200. His remains were interred at *Lincoln*, where King JOHN of *England*, and WILLIAM of *Scotland* happened at that time to have met, and they carried — in conjunction with some of the principal nobility of both countries — the bier into the Church; being followed by three *Archbishops*, fourteen *Bishops*, one hundred *Abbots*, and many *Nobles*. Of St. HUGH, it is recorded that, in despite of the regard in which he held his patron HENRY the Second, he ordered the superb ornaments with which the tomb of the "FAIR "ROSAMOND," at *Godstowe*, was decorated, to be removed. This act, has been variously regarded — some extolling it as an independent vindication of the principles of the Church — while others ascribe it to *prejudice* and bigotry: the general character of the Saint, would perhaps warrant the better construction. In these enlightened times, ~~every semblance~~ of superstition,

is apt to create disgust; and it becomes highly requisite, that we do not suffer ourselves to judge uncharitably, of the actions of those, who possessed not the advantages we at this moment enjoy. Yet among the various sects, who in these days, *protest* against the errors of popery, much of the superstition of that Church yet remains. Of this, a curious instance happened at Hamburg:

“A Merchant of Hamburg having died at a village about ten miles from that place, the Minister withheld the rites of sepulture, alleging the deceased to be ‘a Calvinist.’ ‘And none but Lutherans,’ said he, ‘have been or shall be with my consent, be placed in that hallowed ground: I will not submit that my flock shall be contaminated!’ Surprised at so unfeeling and bigotted a sentiment, Dr. THOMAS, at that time Chaplain to the factory, attempted, but in vain, to argue him out of his determination. The doctor, however, at length succeeded by the force of ridicule, and carried his point. ‘When I resided in Thames-street,’ said he, ‘a circumstance happened, which you, Sir, strongly bring to my remembrance: I was burying a corpse, when a woman, in the midst of the service, came and pulled me by the sleeve — ‘Sir, Sir, I want to speak to you,’ ‘Pr’ythee, woman, wait till I have done!’ ‘No, Sir, I must speak to you immediately!’ ‘Then what is the matter?’ ‘Why, Sir, you are burying a man who died of the SMALL POX next to my poor dear husband, who never had it; and you must be aware of the danger of such a procedure!’”

In a book published, soon after the establishment of printing in England, first by R. PYN-SON, 1493, and again by WYNKEN DE WORDE, 1496, is the following curious passage, concerning the FAIR ROSAMOND, whose name we have had occasion to introduce: “We rede that in
“Englande was a King that had a Concubyne,
“whos name was Rose, and for her greate bewte
“he cleped hir Rose amounde, Rosa Mundi,
“that is to say, Rose of the World, for him
“thought that she passed al wyemen in bewtye.”

Edmund, King and Martyr.

(20TH NOVEMBER.)

This Prince was the last titular King of the **EAST ANGLES** — whose dominions formerly comprised the Counties of *Norfolk* and *Suffolk*, and part of *Cambridgeshire*. It was in this district, that the Danes made their first landing in the reign of **ÆTHELRED**, to whom **EDMUND** was tributary — as were the Kings of **NORTHUMBERLAND** and **MERCIA**, being the only three provinces of the Saxon heptarchy, which retained the power of electing their own Sovereigns. **EDMUND**, to spare the blood of his subjects, entered into a treaty with the invaders, and even enabled them to penetrate into **NORTHUMBERLAND** and **MERCIA**. **ÆTHELRED** the KING of **ENGLAND**, and his immortal brother “**ALFRED** the **GREAT**,” attacked and repulsed these barbarians, who, however, forced their way from *Northumberland* into *East Anglia*, and in their turn defeated **EDMUND**. This unfortunate prince falling into their hands, was first severely scourged, bound to a tree, pierced with arrows, and afterwards beheaded.

The monkish writers assure us, that **EDMUND** offered to surrender himself to the *Danes*, provided they would spare his subjects, and suffer them to enjoy the practice of the Christian religion ; but that the invaders refused to listen to his proposition. Hence it is, that the Church esteemed him a **MARTYR**. His head, according to the same *authorities*, being thrown into a thicket, lay there for a *twelvemonth*, at the end of which time, the Christians, found it in a perfect

state, guarded by a wolf, who held it between his paws. Though it never had been found but for the cries of "*Here, here, here,*" which the Saint uttered; and without that might have remained for ages undiscovered.

"And never ceased of al that longe daye,
So for to crye tyl they kam where he laye."

(LYDGATE, Monk of Bury.)

Fifty years after this fortunate discovery, the body was also found near the same spot; and the head united with the trunk so perfectly, as not to bear the least appearance of their having ever been separated.

The remains of EDMUND were buried in the year 903, at BREADISCWORTH in *Suffolk*, in honour of him called ST. EDMUND'S BURY, or BURY ST. EDMUND'S. In 1010, his body was translated to London, *Suffolk* being again infested by the Danes; but in 1021, it was removed to its antient place of interment, and a stately monastery and church erected, in which it was deposited.

The invasion of the Danes, and consequent murder of EDMUND, are ascribed to BEORN, a dissolute English nobleman, who instigated the enterprise; but whether from his hatred to OSBERT, who with ELLA reigned over *Northumberland*, and is stated to have violated his wife, or from the following story, is doubtful:

"LODEBROCK or LOTHBROC, *King of Denmark*; and father of HINGUAR and Hubba, having been hawking alone in a boat, was driven by a tempest from the Danish coast, to the mouth of the *Yare*; in *Suffolk*. The inhabitants brought him to EDMUND, at his palace at *Castor*, about ten miles from thence, who treated him with so much mildness and condescension, that his affections were completely alienated from his own country. Among other pastimes, he was in the constant habit of *hawking* with BEORN the King's huntsman, who at length murdered him

in a wood, from a jealousy he had imbibed at his superior excellence in that sport. A favourite greyhound belonging to LODEBROCK, never quitted the body of his murdered master, except when compelled by hunger: and having been noticed by the domestics, was traced from the palace, to the spot where the crime was committed. BEORN, who was the last seen in the company of LODEBROCK, was thereupon tried for the murder; and being found guilty, was by the judgment of the court put into LODEBROCK'S BOAT, without food or any instrument of navigation, and by a strange coincidence carried to the very place in Denmark from whence LODEBROCK had been driven. The Danes, who knew the boat, and who had heard of the murder, examined him on the rack as to its perpetrators; when to avoid the just punishment of his crime, he affirmed EDMUND was the author of the atrocious deed: upon which HINGUAR and HUBBA assembled a mighty force, and to revenge their father's death, sailed for *East Anglia*, where they murdered EDMUND."

The improbability of this account is, however, great, when it is recollected that the murder of EDMUND was not perpetrated by the Danes on their landing, and as might have been expected, on the first impulse of their vengeance.

Saint Cecilia.

(22D NOVEMBER.)

CECILIA, or CECILY, was a native of Rome, and suffered martyrdom for refusing to renounce the Christian Religion. Her legends disagree both as to the period of her birth, and the mode of death by which she suffered martyrdom. Her story is indeed so very deficient of interest—when stripped of the ridiculous fables introduced into it by the monks—that it is matter of surprise, our Reformers should have retained her name in the

Calendar. It is related, that she made a vow of chastity, but that her parents nevertheless compelled her to marry a young nobleman named VALERIANUS—a Heathen. On the *evening* of the wedding, CECILIA told VALERIANUS that he must withdraw from her chamber, as she was *nightly* visited by an ANGEL from Heaven, who would otherwise destroy him. Surprised at this intelligence, VALERIANUS pleaded for an interview with the Angel, which Cecilia represented as impossible—unless he would embrace Christianity. To this he at length consented, and with his brother TIBERTIUS was baptized. Shortly after the husband found his wife at prayers in her closet, and by her side an Angel clothed with brightness, in the shape of “A BEAUTIFUL YOUTH,” who assured VALERIANUS, that together with his brother, he would be crowned with the “*blessings of martyrdom.*” VALERIANUS and TIBERTIUS were soon after *beheaded*, and CECILIA remaining stedfast in her faith, was thrown into a cauldron of boiling water, and scalded to death, or, as some state, stifled in a dry bath; according to others surviving the bath, she was beheaded. Her martyrdom is generally regarded as having taken place about the year 230, though some authorities place it so early as between 176 and 180.

The Church of Rome has conceded to ST. CECILIA the PATRONAGE OF ECCLESIASTICAL MELODY, from her excellence in vocal and instrumental music: and, if we are to credit her legend, the ANGEL who was enamoured of her—had been *overcome with the fascination of her harmony.* When STATIONERS'-HALL was rebuilt

after the *Fire of London*, a solemn Musical Meeting was held there on her anniversary ; for the celebration of which solemnity, PURCELL composed his *Te Deum* and Jubilate. DRYDEN, POPE, and others of our best Poets, have also composed ODES on ST. CECILIA'S DAY. DRYDEN'S *Alexander's Feast* closes with the following encomium on this musical Saint, wherein he alludes to the story of her angelic admirer.

" Thus long ago,
 Ere heaving bellows learn'd to blow,
 While organs yet were mute ;
 TIMOTHEUS to his breathing flute
 And sounding lyre,
 Could swell the soul to rage, or kindle soft desire.
 At last divine CECILIA came,
 Inventress of the vocal frame ;
 The sweet enthusiast, from her sacred store,
 Enlarg'd the former narrow bounds,
 And added length to solemn sounds,
 With Nature's mother-wit, and arts unknown before.
 Let old TIMOTHEUS yield the prize,
 Or both divide the crown ;
 He rais'd a Mortal to the skies,
 She drew an Angel down."

Saint Clement.

(23D NOVEMBER.)

CLEMENT, (*Romanus*), or ST. CLEMENT, was a Roman, and converted by the Apostles, of whom he was styled the immediate disciple and coadjutor. By some authors, he is ranked as the first Bishop of Rome, though by others as only the third ;—LINAS being the first — and CLETUS, or

ANACLETUS the second. Several works are attributed to CLEMENT, though his *Epistle to the Church of Corinth*, is alone admitted as genuine. He is generally believed, to have died a natural death, in the reign of TRAJAN, about the year 100. In the Roman Mass, however, he is placed among the martyrs. FLAVIUS CLEMENS, the consul, was murdered by order of DOMITIAN, for having embraced the Christian Religion. CLEMENS ROMANUS may have therefore been confounded with this martyr.

It is related by ST. GREGORY of *Tours*, BARONIUS, and ALFORD, that Clement escaped the dangers of DOMITIAN's reign, but in the first year of that of TRAJAN, was condemned to dig in the mines of *Taurica Chersonesus*, where he caused a fountain spontaneously to rise, for the relief of the Christians he had converted, in that inhospitable region. As to CLEMENT himself he was, according to that account, cast into the sea, with an anchor about his neck—a common mode of execution among the Romans. To this circumstance, St. CLEMENT owes the emblematical badge of AN ANCHOR, which device appears on several parts of the parochial Church of *St. Clement Dunes*, London—on the boundary marks of that parish—the beadles' staves—the hands of the clock, &c. &c.

“D. Mar.”

(23D NOVEMBER,)

That is OLD MARTIN-MASS, is noticed as having been one of the four antient quarterly periods of the year, at which rents became payable.

Saint Catherine.

(25TH NOVEMBER.)

CATHERINE the VIRGIN and MARTYR, was born at *Alexandria*. Shortly after her conversion to Christianity, in 305, she disputed with *fifty Hea-then philosophers*, and not only silenced, but converted all those sages to the true faith. For this offence, the Emperor MAXENTIUS cast her into prison — where the EMPRESS, and one of the principal Generals visiting her out of curiosity, she converted them also. For this aggravation, the Emperor not only condemned the Virgin Saint to a cruel death, but caused the *fifty philosophers* to be “*burnt alive*.” Desirous of inventing some new punishment, by which death might become more terrible, there came unto the Emperor

“a governour, being a conning engineer, but of cruel disposition, and said unto him, ‘My lord, if you be pleased, I will invent and make an engine, wherewith this rebellious damosel shal either doe that which you co’mand, or els she shall be torne in peeces unto death. This engine shal be made with foure wheels, in the which shal be sawes of iron, sharp nalles,

and sharp knives; the wheels shal be turned one against another, and the sawes, the knives, and the nailes shall meet; and when they be moved they shal make such a noise as, when she seet them, she shal fal downe with feare, and so she shall be brought to doe your wil; but, if she be still stubberne in her opinion, she shall be put between the wheels, and shall dye a most cruel death. This invention pleased the emperour wel, and he commanded the engine to be made up within three dayes. In that time he laboured to perswade the holy virgin to leave her stubbernesse, and not to be so obstinate; but, seeing that he laboured in vaine, and that the engine was now ready, he brought the holy Saint thither, and caused the wheels to be turned in her sight. She showing no signe of feare, he commanded to tye her to one of the wheels, to the end that the other, being turned the contrary way, might rend her body in divers places with the sharp instruments. ST. CATHERINE was tied to a wheel, and they laid their hands on the other wheel to turne it about. It fel out farre otherwise than was expected by the cursed wretches, for an angel of God descended from Heaven, who brake the bands wherewith the virgin was tyed, and she fel to the ground without any hurt. Then the same angel strook the wheels, which fel among the Pagans and killed many of them. Those which escaped the danger, running awaye, cryed out with a loud voice GREAT IS THE GOD OF THE CHRISTIANS."

Infuriate at the disappointment of his cruel intention, the emperor immediately caused her to be beheaded; but angels — as we are assured — "rescued her remains," and conveyed them to Mount SINAI, where, in the beginning of the *ninth* century, they were happily discovered in an *uncorrupted* state. That her holy relics should work miracles, was a natural consequence; and pilgrimages to her tomb, became frequent until the year 1063, when travelling being found extremely dangerous, on account of the hordes of Arabs which infested the way, an ORDER of KNIGHTHOOD was established, upon the model of that of the *Holy Sepulchre*, and placed under the immediate protection of ST. CATHERINE. The knights bound themselves by solemn oaths, to

guard the shrine of ST. CATHERINE, and to keep the roads communicating with it, secure of access. Their habits were white in token of the purity of their patroness, and ornamented with a *half wheel*, armed with spikes, and traversed with a sword stained with blood. The *Christians* in Arabia having set the example, the *Greek* and *Latin* churches soon admitted ST. CATHERINE into their breviaries. The number of places which retain her name, in London, and other parts of this country, shew her to have been formerly held in high veneration. The Greek word, from which the name of CATHERINE is derived, signifies *purity* or *chastity*, and, it is not improbable, that the title having been once conferred upon the body—if any such were really found at Mount Sinai—the story was readily fabricated, to accord with the signification of the Saint's reputed qualifications.

SAINT CATHERINE's intended martyrdom, by spiked wheels, &c. gives title to the wheels of that description called after her name, which are yet in many places affixed as signs to public houses. This device is also preserved in the arms of many antient families; and is invariably one of the figures introduced in *pyrotechnics*.

Advent Sunday.

(29TH NOVEMBER, 1812.)

ADVENT SUNDAY depends upon the festival of ST. ANDREW, and is always the Sunday nearest to the commemoration of that Saint, whether

preceding, on the day itself, or on that following it. The primitive Christians practised great austerity during this preparatory season, at first *fasting three days* in each week, and subsequently *every day* throughout the ADVENT. It was also customary, to preach sermons on every WEDNESDAY and FRIDAY during ADVENT, as is still the usage in LENT.

By some, the solemnities of Advent are ascribed to the ACT of ST. PETER; but others contend, that it was not observed until the year 487, under Pope FELIX the Third. It is, however, recorded, that MAXIMUS TAURINENSIS wrote a homily upon the occasion, in 450.

The services for ADVENT confirm us in the belief of CHRIST's coming among us, and annually revive the awful consideration of his *second coming*, to execute *judgment* on such as disobey his word. Whence, to TRINITY SUNDAY, we are taught most impressively the inestimable blessings flowing from the acts and sufferings of our Lord; his Nativity, Circumcision, and Manifestation to the Gentiles, are placed in regular succession, for pious remembrance. To incite our grateful adoration, we are next reminded of his doctrines and miracles; his baptism, fasting, and temptation; his agony and bloody sweat; the cross and passion; his death, burial, resurrection, and ascension; and lastly, the heavenly mission of the HOLY GHOST upon the Apostles, when they successfully commenced their public ministry. From ADVENT to TRINITY SUNDAY inclusive, therefore, we are led to commemorate the living of CHRIST among us; his death for our salvation, and, to complete the glorious and

divine intent, the preparation of the Apostles for their holy office; and, from Trinity Sunday until the *return* of Advent, we are taught the true path of Christianity, and instructed how to live after the precepts and example of our Saviour, so as to secure, through his grace and sufferings, the heavenly blessings of promised redemption.

Saint Andrew the Apostle.

(30TH NOVEMBER.)

SAINT ANDREW was the son of JONAS, a *fisherman* in Galilee — younger brother of SIMON, surnamed PETER — and one of the disciples of JOHN *the Baptist*. The brothers continued in the occupation of fishermen, for about a twelve-month after SIMON was first admitted to the DIVINE PRESENCE, when they were both, together with JAMES and JOHN, called personally to attend our Lord.

Upon the dispersion of the Apostles, St. Andrew traversed SCYTHIA and SOGDIANA. After establishing many churches in those regions, he returned to JERUSALEM, and then travelled through ABASGI, ZECCHI, and BOSPHORANI — across the sea to SINOPE, in PAPHLAGONIA — and thence to BYZANTIUM, ordaining bishops in the two latter places. Banished from BYZANTIUM, he removed to ARGYROPOLIS, and passed over THRACE, MACEDONIA, THESSALY, EPIRUS, and ACHAIA. But at the city PATRA, AGEAS,

the proconsul, condemned him to be first scourged and then crucified. This sentence was carried into execution with peculiar cruelty—*seven lictors* alternately exerting their strength with the scourge, on the Apostle's shoulders. That his death might be more lingering and painful, he was fastened with cords instead of nails to the cross! and, in this state of agony remained two days! **MAXIMELA**, a lady who had embraced Christianity, caused the body to be embalmed: and **CONSTANTINE THE GREAT**, after his conversion, removed the relics to **BYZANTIUM**, and buried them in the **GREAT CHURCH**, founded in honour of the **TWELVE APOSTLES**.

The **SCOTCH**, who have chosen **ST. ANDREW** for their **TUTELAR SAINT**, maintain that the relics of the Apostle, were brought by **REGULUS** into **FIFESHIRE**, A. D. 368, whence **ST. ANDREW'S**, in that county, received its name.

ST. ANDREW suffered martyrdom on the 30th of November, A. D. 69. The church commemorated his death and sufferings, so early as the year 359. It has been suggested, that his festival was placed at the beginning of **ADVENT**, from his having been the first **WHO FOUND THE MESSIAH**, as well as the **FIRST WHO BROUGHT** others to **HIM**.

The **CROSS** upon which **ST. ANDREW** suffered, was made of two pieces of timber driven into the ground, in the shape of the letter **X**, styled a **CROSS DECUSSATE**. Hence, he is to be known in all pictures, and sculptures, by bearing a cross of that description.

Saint Nicholas.

(6TH DECEMBER.)

NICHOLAS, or NICOLAS, was born at PATURA, a city of LYCIA — and under the patronage of CONSTANTINE THE GREAT, became bishop of MYRA. Of this Saint it is recorded, that when he was an infant, he never could be induced to take from his mother, the support provided by nature — either on WEDNESDAYS or on FRIDAYS — whence he was considered “*as a pattern for all future infants,*” and acquired the title of “CHILD BISHOP.” He is usually depicted, in Roman Catholic countries, surrounded by naked children, and sometimes with the emblematical device of *two boys in a tub*. Of the latter, the cause has been explained by an Italian author, who published his life in the year 1645; wherein he records at length the well known *nursery tale* of two boys, who, being murdered by an inn-keeper of *Myra*, were cut in pieces, and pickled in a tub like pork, but at the intercession of the Saint, were afterwards made whole, and walked home safe and sound!!

Many free schools have been established for the instruction of youth under the patronage of ST. NICHOLAS.

The election of the BOY BISHOP, or EPISCOPUS PUERORUM, in our Cathedrals, which was frequent before the Reformation, has been attributed to the attachment of the Saint to infantine virtue; but it is more probably, the substitution of a Christian, for an Heathenish rite.

Sir JOHN HAWKINS, in his *History of the Science and Practice of Music*, affords the following account of the ceremony of electing the Boy Bishop at SARUM:

“He was to be elected from among the choristers, on the anniversary of St. NICHOLAS, being the 6th day of December — was invested with great authority, and had the state of a Diocesan Bishop, from the time of his election until Innocents’ Day, as it is called, being the 28th of the same month. He was to bear the name, and maintain the state of a Bishop, habited with a crosier or pastoral-staff in his hand, and a mitre on his head. His fellows, the rest of the children of the choir, were to take upon them the style and office of Prebendaries, and yield to the Bishop canonical obedience; and, further, the same service as the very Bishop himself, with his dean and prebendaries, had they been to officiate, were to have performed, the very same, mass excepted, was done by the chorister and his canons, upon the eve and holiday. The use of Sarum required also, that upon the eve of Innocent’s Day, the Chorister Bishop, with his fellows, should go in solemn procession to the altar of the Holy Trinity, in copes, and with burning tapers in their hands; and that, during the procession, three of the boys should sing certain hymns mentioned in the rubric. The procession was made through the great door at the west end of the church, in such order, that the dean and canons went foremost, the chaplain next, and the Bishop, with the little Prebendaries, last, agreeable to that rule in the ordering of all processions, which assigns the rearward station to the most honourable. In the choir was a seat or throne for the Bishop; and as to the rest of the children they were disposed on each side of the choir, upon the uppermost ascent. And so careful was the Church to prevent any disorder which the rude curiosity of the multitude might occasion, that their statutes forbid all persons whatsoever, under pain of the greatest excommunication, to interrupt or press upon the children, either in the procession, or during any part of the service directed by the Rubric, or any way hinder or interrupt them in the execution or performance of what it concerned them to do. Further, it appears that this infant Bishop did, to a certain limit, receive to his own use rents, capons, and other emoluments of the church. In case the little Bishop died within the month, his exequies were solemnized with great pomp, and he was interred like other Bishops, with all his ornaments.”

Near the west end of Sarum Cathedral Church, is the figure of a youth, clad in the episcopal

habit, intended to represent a boy who died during his year of jurisdiction, standing on a monster with a lion's head, and the tongue and tail of a dragon, in allusion to the expression of the Psalmist, "*Conculcabis leonem et draconem*,"—"thou shalt tread on the lion and dragon."

To ST. NICHOLAS was also attributed the protection of VIRGINS, in reference to which, there are many fantastical customs observed in Italy and France. In some convents it was customary, on the eve of ST. NICHOLAS, for the *Boarders* to place each a silk stocking at the door of the apartment of the Abbess, with a piece of paper inclosed, recommending themselves to "GREAT ST. NICHOLAS OF HER CHAMBER." The next day, they assembled to witness the Saint's attention, who never failed to fill the stockings with sweetmeats, and other trifles, with which these credulous *Virgins* made a general feast. Many of the Italian nobles had a practice, called "ZAPATA," which was, placing in the slippers or stockings of persons they wished to compliment, some present of dress or trinkets, with which they were surprized and gratified on the morning of this Saint's day. Both these customs took their rise from the same fable. A gentleman of noble descent having become so reduced, as basely to propose a life of prostitution to his three daughters, for their mutual support, ST. NICHOLAS, to extricate them from that horrible alternative, threw into the chamber of the gentleman a *stocking*, containing a portion for his eldest daughter. The present was afterwards repeated for the second, and finally for the third.

ST. NICHOLAS, who is also styled "THE GLO-

IOUS CONFESSOR," was not only the patron of infants and of virgins, but was also worshipped by **SEA-FARING MEN**; and there is scarcely a place of any note around our coast, but has some sacred edifice dedicated to him. The first churches built at Great Yarmouth, and others of our ancient sea-ports, were put under his protection, and enriched by offerings from mariners, fishermen, &c. In other countries, the like patronage was assigned to him. **CHARLES** the Third, of **NAPLES**, instituted an Order for the advancement of navigation, called the **ARGONAUTS OF ST. NICHOLAS**; but **RUSSIA** is the most remarkable for places of devotion dedicated to this Saint, who is, in truth, the **GREAT PATRON** of the **RUSSIAN EMPIRE**.

The veneration in which **ST. NICHOLAS** is held by Mariners, is ascribed to his having by prayer abated a tempest, when on a voyage to the *Holy Land*. Upon another occasion, he appeared to some Mariners, who had invoked his aid in a tempest, and saved them from perishing, although he was then living, and in a distant region!

The dedication of **KING'S COLLEGE, CAMBRIDGE**, to this Saint and the **VIRGIN MARY**, is attributed to the circumstance of **HENRY Sixth** having been born on the Anniversary of **ST. NICHOLAS**, who was therefore considered as having *presided at his birth*.

The Dominicans adopted **ST. NICHOLAS**, as their **PECULIAR TUTELAR Saint**; and even the **MUSCOVITE LAPLANDERS** have been taught to hold **St. Nicholas** in veneration, and to this day, place in the coffins of their deceased relatives, small images of that Saint, whom they regard

as one of the most able and strenuous advocates for the dead.

Conception of the Virgin Mary.

(8TH DECEMBER.)

PETER D'ALVA has published forty-eight *folios* on the *Mysteries* of the *Conception*, which is maintained by some Popish authors, to have taken place at LORETTO, about 150 miles from Rome, while others contend that the "Holy House" was removed by angels, from *Galilee* to Loretto, in the year 1291 !!!—Hence, LORETTO became one of the richest places in the world, from the numerous pilgrimages and votive presents made to the SANTA CASA, or *Holy House*, to inclose which, a magnificent church was erected and dedicated to the Virgin, generally styled our LADY OF LORETTO.

ANSELM, Archbishop of Canterbury, is alleged to have first instituted this feast "in the year 1070, upon occasion of WILLIAM the Conqueror's fleet being in a storm, and afterwards coming safe on shore;" but ANSELM, unfortunately for that assertion, did not hold the See of Canterbury until the year 1093, in the reign of WILLIAM RUFUS, the son of the Conqueror.

PETER THE LOMBARD, originally suggested the *mystery of the immaculate Conception*, in the year 1060; though BARONIUS affirms, that it was "*discovered by Revelation*," in the year 1109, to "*one who was a great lover of the Virgin*, and

“daily read her office.” On the day this person was to be married, however, he was “so much occupied,” that this usual piece of devotion escaped his attention, until he was in “the Nuptial Office,” when suddenly recollecting the omission, he sent his bride and all the company home, while he performed it. During this duty, the Virgin appeared to him, with her son in her arms, and reproaching him for his neglect, offered him salvation, if he would “quit his wife, and consider himself espoused to her,” at the same time unreservedly communicating to him the whole circumstances of her *nativity* and *conception*. This he reported to the Pope, who caused the Feast of the Conception immediately to be instituted. The Canons of LYONS attempted, to establish an office for the celebration of this mystery, in the year 1136, but BERNARD opposed it. The Council at OXFORD, in 1222, left people at liberty either to observe the day or not. SIXTUS the Fourth, however, in the year 1476, ordered it to be generally held in commemoration. But the *immaculate conception* is not in all its circumstances, even in the Church of Rome, held as an article of faith, but merely reckoned a “*pious opinion*.” The COUNCIL OF TRENT confirmed the ordinance of SIXTUS, but without condemning as heretics, those who refused to observe it. ALEXANDER the Fifth issued a Bull, prohibiting discussion upon so *intricate a subject*. The Spaniards, however, were so decided in their belief of this mystery, that from the year 1652, the Knights of the Military Orders of ST. JAMES of the Sword, CALATRAVA and ALCANTARA, each made a vow at their admission, to *defend* the doctrine.

In Popish countries, the VIRGIN is still the primary object of devotion, and is addressed by devotees under the following titles—

EMPRESS OF HEAVEN!
 QUEEN OF HEAVEN!
 EMPRESS OF ANGELS!
 QUEEN OF ANGELS!
 EMPRESS OF THE EARTH!
 QUEEN OF THE EARTH!
 LADY OF THE UNIVERSE!
 LADY OF THE WORLD!
 MISTRESS OF THE WORLD!
 PATRONESS OF THE MEN!
 ADVOCATE FOR SINNERS!
 MEDIATRIX!
 GATE OF PARADISE!
 MOTHER OF MERCIES!
 MOTHER OF DIVINE GRACE!
 GODDESS! and
 THE ONLY HOPE OF SINNERS!

Regarding the power which, as a Mother, she is inferred to possess of "*commanding her son*," ST. BONAVENTURE says,

"O *Mary*, be a man never so wicked and miserable a sinner, you have the soft compassion of a Mother for him, and never leave him until you have reconciled him to his Judge."

Father CRASSETT, with great gravity relates a curious story. A profligate Soldier, after having absolutely *renounced Christ*, fervently addressing the VIRGIN, his application

—"was instantly attended to, and the man heard the benevolent Mother of our Lord desire her Son to have mercy upon him; who, not to refuse his Parent, answered, he would do it *for her sake*, notwithstanding he had himself been wholly forgotten and unnoticed."

PETER FULLO, a monk of *Constantinople*, introduced the name of the VIRGIN MARY, in the public prayers, about the year 480; but she was not generally addressed, till long after that period.

Saint Lucy.

(13TH DECEMBER.)

The Festival of ST. LUCY, who was born at SYRACUSE, is thought to have been retained, because it antiently governed, as it yet regulates, the *Winter Ember Days*. She was affianced by her mother to a nobleman, but LUCY had previously made a *solemn* vow of celibacy. To relieve herself from the importunities of this suitor, she divided her wealth among the poor, exasperated at which, he accused her to the Judge PASCHASIUS, as being a Christian, who condemned her to be sent to the STEWS; but "*God rendered her immoveable,*" so that the guards not being able to force her thither, she was "blessed by dying in prison, in the year "304."

LUCY is usually depicted with her *eye-balls* lying in a dish, whence it is conjectured, that she was deprived of her eyes while in prison. For this reason, in Popish countries, she is commonly addressed by people labouring under complaints of the eyes.

Q Sapientia.

(16TH DECEMBER.)

It has been supposed by some writers, that the Festival marked in our Calendar, "O SAPI-
"ENTIA," was in commemoration of a FEMALE

SAINT AND MARTYR, who fell a sacrifice with St. URSULA, and her ELEVEN THOUSAND VIRGINS! As, however, the Latin Anthem in honour of the Advent, began with the words, "*O Sapientia que ex Ore Altissimi prodidisti*," &c. it is more probable, that it should have been retained for that reason.

In the old Romish Ritual, there was a festival to the VIRGIN, by the title of "OUR LADY OF O!" which ejaculation was the beginning of the seven ANTHEMS preceding the MAGNIFICAT, "*O, when will the day arrive?*" "*O, when shall I see with my eyes?*" "*O, when,*" &c. &c.

Saint Thomas the Apostle.

(21ST DECEMBER.)

ST. THOMAS — styled also DIDYMUS, which signifies in the *Greek*, as THOMAS does in the *Syriac*, A TWIN — was called to be an Apostle, towards the latter end of the first year of our Redeemer's public ministry; but sacred history does not afford any information, as to his parentage or occupation; though he is considered to have been a fisherman, and to have received his birth at Galilee.

ST. THOMAS is first mentioned in Holy Writ, upon the occasion of our Saviour's proposed return to Jerusalem, after the death of Lazarus. While the rest of the Apostles were alarmed at the danger, THOMAS exhorted them to abandon

such unworthy apprehensions, saying, "Let us go also, and venture our lives with him." As this Apostle was not present, when the Messiah first appeared after his Resurrection, he was incredulous, until our Lord permitted him to put his finger into his wounds, when he exclaimed "MY LORD, AND MY GOD," and became one of the most active of the Disciples.

ST. THOMAS, after the dispersion of the Apostles, preached the Gospel to the *Medes, Persians, Cananians, Hyrcanians, Bactrians, Ethiopians, and Indians*. At length he suffered Martyrdom at *Meliapour* — being pierced through the body with a lance, A. D. 73 — and was buried in the church erected in that city.

His remains were found in the year 1517, amidst the magnificent ruins of *Meliapour*, named ST. THOME by the Portuguese, in honour of that circumstance; and in the year 1522, the bones, and the lance with which he was pierced, were removed to GOA. MARCO PAOLO who travelled to India in 1269, then learnt that the body was deposited at *Meliapour*, and there is reason for believing the fact.

That there have been Christians in India, from the earliest ages, is incontrovertible, and they are supposed to have been originally converted by this Saint. ALFRED the Great, in the year 883, sent SIGHELM the second Bishop of *Sherbourne*, to India, with alms for the Christians, which he distributed, and received in return rich gems and spices.

The festival of ST. THOMAS was instituted A. D. 1130, and he is represented in pictures, holding in his hand a lance.

This is considered as the **SHORTEST DAY** in the year, respecting which see page 24.

Christmas-Day.

(25TH DECEMBER.)

CHRISTMAS-DAY, is a festival universally observed on the 25th of December, in memory of the **NATIVITY** of **JESUS CHRIST**, whence the term **CHRIST'S Mass**, from the appellative **CHRIST** having been added to the name of **JESUS**, to express that he was the *Messiah*. The *Mass* of **CHRIST**, as originally used by the Church, implied solely the festival celebrated.

The word **MASS**, which was introduced into ecclesiastical ordinances, in the year 394, meant at that time, nothing more than the peculiar services appropriated to different persons, according to their advancement in knowledge, and who quitted the congregation, as soon as the prayers that particularly concerned them were ended. The *Catechumens* were dismissed first—the Penitents next—and before the Communion, all those who were not prepared for the **LORD'S TABLE**. In the Latin Church, the form was *Ite Missa est*, &c. “Depart, there is a dismissal of you — or, you are at liberty to depart ;” *Missa* being the same with *Missio* ; hence the service was denominated *Missa Catechumenorum* — the Mass or prayers of the Catechumens, meaning those, in the first rudiments of Christianity. That service was afterwards, at the celebration of the

Eucharist, called the *Missa Fidelium*, the Mass or Prayers of the Faithful.

In 680, MASS *was introduced into* ENGLAND; and in 1201, a decree was passed, requiring prostration at the elevation of the MASS or HOST.

From the various alterations in the Roman Calendar, which have been detailed in this volume, arose the inaccuracy that certainly prevails, in keeping the day of our LORD's Nativity — which did *not* take place on the 25th of December, but at the time the Jews kept their feast of Tabernacles. Even the precise year of the Nativity is yet undetermined, though it is generally supposed, to have been four years prior to the vulgar æra.

The FIRST CHRISTIANS kept the NATIVITY on the *first of January*, conforming in this computation to the Roman year. On the FEAST OF TABERNACLES, they decorated their Churches with green boughs, as a memorial that CHRIST was actually born *at that time*, in like manner as the antient Jews erected booths or tents at this season, in memory of their deliverance from the Egyptian bondage, and subsequently dwelling in tents or tabernacles in the wilderness. The custom of ornamenting churches and houses, with Evergreens at Christmas, is still pretty generally observed.

Until the year 523, the Christians continued to make use of the Roman epocha, which was calculated either from the foundation of their city, or the reigns of their Cæsars. In that year, DIONYSIUS EXIGUUS, a Scythian by birth, and afterwards a Roman *Abbot*, persuaded JUSTINIAN to adopt a new mode of computing time, and to

date its commencement, from the *Advent* of the MESSIAH. DIONYSIUS was not remarkable for talent, and hence, and from the lapse of time that had escaped, between the *Incarnation* and the establishment of the Christian æra, originated the error regarding the day of the Nativity. VENERABLE BEDE, in his pious eagerness to subscribe to the alteration, introduced and established its observance in this country. PANODORUS, an English Monk, had indeed, so early as 395, dated some tracts from the incarnation, but this example had not been followed. In 730 it prevailed in the West, though not under the authority of any public act; in 742 it was adopted by the first German Synod; and in 1431, generally established by Pope EUGENIUS the Fourth.

The origin of making NEW YEAR'S GIFTS, has been already explained — to the same source may be ascribed the almost obsolete custom, of making presents at this season, under the title of CHRISTMAS BOXES. In the superstitious ages, the priests taking advantage of this spirit of liberality to fill their own coffers, MASSES or Prayers were gradually appropriated to every purpose, that could best answer the ends of religious avarice, and were particularly offered for the safety of ships, that undertook long voyages. A box devoted to each ship, was kept by the priest, into which money might be dropt, in order to give efficacy to the prayers of the Church; and these boxes being opened at Christmas in each year, thence acquired the name of CHRISTMAS BOXES. This, in process of time, became the familiar name of the presents themselves, and the poorer

classes were encouraged to beg of their richer neighbours, BOX MONEY, or in other words, MONEY TO ENABLE THEM TO SUPPLY THE PRIEST'S BOX, that they might have the benefit of those prayers, which otherwise they could not expect, in any concern.

The antient salutation of A MERRY CHRISTMAS, like that of "WISHING A HAPPY NEW YEAR," adverted to the hospitality of the rich, whose spacious halls, crowded with tenants and neighbours, were scenes of boundless hospitality.

"Round about our coal fire," they were regaled, with the most substantial fare the season could afford. The first dish was generally a BOAR'S HEAD, and in some instances a GAMMON OF BACON; and a BOAR'S HEAD is yet served upon Christmas Day at QUEEN'S COLLEGE, OXFORD, where it is solemnly ushered into the hall with a *Monkish Carol*. Both these dishes were meant to express an abhorrence of Judaism.

PLUMB PUDDINGS were emblematical — of the offerings of the Wise Men; and MINCE PIES with pieces of paste over them, in form of a *cratch* or *hay rack*, commemorated the manger in which our Saviour was first laid. They were sure to be prepared with liberal profusion, and a composition of *Ale, Sugar, Nutmeg*, &c. called *Lamb's Wool*, passed jovially from hand to hand in the WASSAIL BOWL.

MUMMERS or PLAYERS *Dancing*, and Christmas GAMBOLS, were the amusements of the evening.

The WASSAIL BOWL was the name of the vessel, out of which our Saxon ancestors took such copious draughts, as even to call for legislative interference.

When HENGIST and Horsa first visited this kingdom, at the solicitation of VORTIGERN Prince of the Silures, the British chief became enamoured of ROWENA, the niece of HENGIST. At a banquet prepared by HENGIST in honour of VORTIGERN, ROWENA, instructed by her uncle, presented to the aged Prince a cup of spiced wine, and with a smile welcomed him in the words "WAES HEAL HLAFORD CYNING," i. e. "*Be of health Lord King,*" to which through his interpreter he answered, "DRINC HEAL," or, "*I drink your health.*" Robert of Gloucester thus narrates this event :

"Kustehire and sitte hire adoune and glad dronk
 hire beil,
 And that was in this land the Verst 'Was-hail,'
 As in language of Saxoyne that we might evere iwite
 And so well he paieeth the folc about, that he is not
 Yut vorgute."

Which has been elegantly paraphrased in the
Antiquarian Repertory :

" ' Health, my Lord King,' the sweet ROWENA said,
 ' Health,' cried the Chieftain to the Saxon maid;
 Then gaily rose, and 'mid the concourse wide;
 Kiss'd her hale lips, and plac'd her by his side.
 At the soft scene such gentle thoughts abound,
 That healths and kisses 'mongst the guests went round:
 From this the social custom took its rise,
 We still retain and still must keep the prize."

WAES-HEAL from that period, became the name of the **DRINKING CUPS** of the Anglo Saxons in their entertainments; and the friendly salutation of wishing health, their established custom, yet remains among us. **WESSELL, WASSAL, WASSELL,** and **WASHAILE BOWLS**, are only variations of **WAES-HEAL** or **WISH-HEALTH BOWLS**.

Drinking parties were called **WASSELS***, or **WASSALINS**, and the jovial Bacchanalian's **WASSALERS**.

WATSAIL is a term still applied to drinking songs, which in the cyder counties are sung on the eve of the *Epiphany*, when libations are poured out to the *apple-trees*, for a fruitful season. This practice is manifestly a remnant of the Heathen sacrifices to **POMONA**, Goddess of orchards and fruit-trees.

The Saxons were notorious for excessive drinking, and when intoxicated, were guilty of great outrages. **DUNSTAN**, to check this vicious habit, introduced the custom of marking or **PEGGING** their **CUPS** at certain distances, to restrain the draught to a limited quantity. But this contrivance eventually was productive of greater and more general excess; for those who, to avoid intoxication, had before drank but little, were now obliged to drink to the *pegs*. **DUNSTAN**'s object was thus entirely perverted — for although the draught was limited in quantity, to drink precisely to a pin was imperative — and thus by the unrestrained circulation of the tankard, the intoxication became universal. By the laws of drinking, whether a man drank *below the peg*, or *short* of it, he was alike compelled

* The immortal **SHAKESPEARE** alludes to these carousals in **HAMLET**:

“The King doth wake to night, and takes his rouse,
Keeps **WASSL**, and the swagg’ring up-spring reels.”

And also in the continuation of that passage, to the practice of *Pledging*, (see p. 188.)

“And as he drains his draughts of Rhenish down,
The kettle drums and trumpets thus bray out
The triumph of his **PLEDGE**.”

to drink again, until he reached the next mark or peg.

In the year 1102, PRIESTS, who had been accustomed freely to participate in this indulgence, were commanded to *discontinue* the practice of "DRINKING TO PEGS;" but from the following proviso in the will of William Palmer, who died in 1348, this order does not appear to have been effective :

"I woolle that the saide Preste to the saide Chauntrye preferryd be humble, devoute, and counted contynent, nor no vacabonde, no TAVERN-HUNTER."

Some of these PEG OR PIN CUPS, or BOWLS, and PIN or PEG TANKARDS, are to be found in the cabinets of Antiquaries. From their use may be traced some phrases yet retained, as when a person is elated we say he is "*in a merry pin*," which originally meant he had drank to a *mark* that had elevated his spirits. Taking a man "*a peg lower*" refers to a regulation that deprived those who were troublesome of their turn of drinking, *or of their peg*. In saying "*he is a peg too low*," when a person is not in good spirits, signified his having been too long restrained from drinking in his turn, or to his peg. Getting on "*peg by peg*," meant that he was either drinking out of his turn, or exceeding his peg, and *drinking* on to the *next*, thereby taking *two pegs*. The "LOVING CUP," still preserved at the hospitable table of the LORD MAYOR of London, must be considered as merely an altered title of the WASSAIL BOWL: Immediately after every dinner, given by this chief magistrate at the Mansion House, a large silver chalice passes from lip to lip, his Lordship first drinking

from it himself, and greeting his company with the expressive and friendly salutation of "The LORD MAYOR drinks to you in the LOVING Cup, and bids you all heartily welcome." It was formerly the usage in England, to have a Cup or Bowl placed on the tables of our monarchs, nobles, abbots, &c. on all occasions of particular festivity; and there can be little doubt, but that the Cup used at the inauguration of our Sovereigns — as well as the Loving Cup of the Lord Mayor — have been continued from the period when the Wassail Bowl was held in such high esteem. (See page 347.) The Cups so much used by our ancestors, were sometimes also called "GRACE CUPS," and PECULUM CHARITATIS, the Cup of Charity — and under all their various titles, they were designed to promote brotherly love, in the whole of the company; each drinking from them in succession, and *wishing health* to his neighbour, as was the custom with, and the cause of the name of, the WASSAIL BOWL.

The epithet of JUUL or YUUL, as well as the corruptions JUL, JOL, YULE, YEULE, YUNULE, ULE and U, prevalent in different counties — when connected with either *Games, Clogs, Logs, Batchas or Blocks, Ale, Cheese, Cakes, Dough*, &c. signify the amusements or articles in use at Christmas.

The YUUL DOUGH arose from a custom of bakers, formerly presenting to their customers on Christmas-day small DOLLS or BABIES made of Dough, as typical of the Advent of our Lord. Antiently, confectionary was offered to the Fathers of Rome, made up in the forms of crosses,

infants, &c. to which has been ascribed the origin of our bakers' presents of YUUL DOUGH.

The Saxons and other Northern nations, kept a festival in honour of THOR, when the Sun was on his annual return, which they universally called JUUL — an epithet yet in use on the Continent, for CHRISTMAS. In SWEDEN, DENMARK, NORWAY, and ICELAND, the words JUL or YUUL — as well as the French word NOEL — and the Norman French NOUËL — are evidently derived from the same source. On the establishment of Christianity, for the feast of THOR was substituted the festival of the *Nativity* — though still under the old name of JUUL Tide — which at length became synonymous with Christmas.

The etymology of the word JUUL, has been thus succinctly explained by the commonalty — who doubtless, designed to cast a reflection upon the shrewd conjectures and acute reasoning on this subject, of either M. GEBELIN, or the other learned writers, by whom it has been handled.

"When the wise men," say they, "were seeking the infant Jesus, they were informed by the shepherds that they were to pursue the way the Star directed, for the Saviour is in the house over which it will stop; and there," added they, "YOU'LL be sure to find him in a manger!"

The old practice of *lighting up private habitations*, as well as CHURCHES, on CHRISTMAS EVE, is part of the antient ceremony of the Pagan JUUL-TIDE or FEAST OF THOR, who was typified as the SUN, or supreme Governor of the Seasons. But the Christian Fathers, adroitly withdrawing the attention of the people from the original institution, at length sanctioned the custom by the

authority of the Church, as being expressive of the LIGHT which was brought into the world by the MESSIAH.

On MIDSUMMER EVE also, there was formerly another festival in honour of THOR, when lighted torches were borne about, bonfires kindled in the streets, &c. &c. This is still commemorated, by the fires usually made on Midsummer *Eve*, in IRELAND, on particular eminences. Many authors, however, attribute the origin of this custom to the Druids: perhaps it is a mixture of both superstitions.

Until of late years, the common people in the North, after the Church service was ended on Christmas-Day, went in parties through the streets, singing ULE-SONGS. That which continued longest in use, was as follows:

“ Ule, ule, ule, ule,
Three puddings in a pale,
Crack nuts and cry ule.”

For the JUUL SONGS and WASSAIL SONGS, the priests at length substituted CHRISTMAS CAROLS.

A conjecture has been hazarded, that the “NEW YEAR’S ODE,” composed by the *Poet Laureat*, and annually performed at court, is in fact to be considered, as a ULE SONG, WASSAIL SONG — or CHRISTMAS CAROL. Many thousand reams of Christmas Carols, are yet annually sold throughout this country.

Saint Stephen.

(26TH DECEMBER.)

To instruct the multitude in the obligations of Christianity, was the office of the APOSTLES; who among the regulations, for the good of the infant Church, established a public fund for the relief of the poor. By their recommendation, seven DEACONS were elected for the purpose of ministering to the necessities, of those who required assistance; and ST. STEPHEN, with six other persons, were entrusted with this benevolent office. The numbers of their followers augmented, and among them, were many of the Jewish priests, who before had been the most strenuous supporters of the Mosaic Institutions. The zeal and activity of ST. STEPHEN, soon excited the malice of the Jews, who deputed five of their most learned doctors, to controvert his arguments. ST. STEPHEN however, defended his principles with such strength of reasoning, that he silenced his opponents. They then accused him of blasphemy against GOD, the HOLY TEMPLE, and the LAW — to prove which, before the SANHEDRIM, they produced suborned witnesses. Here ST. STEPHEN again defended his doctrines with inflexible firmness, and upbraided the Jews with having murdered the MESSIAH, as their forefathers had before persecuted and slain the Prophets. (See ACTS, chap. 7.) Stung by these reproaches, his persecutors became tumultuous, they dragged him from the assembly, and *“ hastening beyond the city, stoned him to death.”*

ST. STEPHEN is called the **PROTO MARTYR**, or the first martyr or witness of the New Testament, for although ST. JOHN THE BAPTIST was murdered on account of the testimony he bore concerning CHRIST, he died *before the consummation of THE OLD LAW*. It is owing to ST. STEPHEN having been the *first*, who suffered for his steady adherence to the FAITH OF CHRIST, that his ANNIVERSARY has been fixed immediately following the day, held by the Church, in commemoration of THE NATIVITY.

Historians are not agreed, as to the precise date of ST. STEPHEN'S martyrdom — some recording it to have taken place A. D. 33, and others in the succeeding year. In pictures he is shewn kneeling — apparently in the act of praying; and, in token of the manner of his death, surrounded by a rabble, casting stones at him.

Saint John the Evangelist.

(27TH DECEMBER.)

ST. JOHN — son of ZEBEDEE and SALOME, and the *nominal brother* of JESUS — was called to the ministry with his brother JAMES, and is distinguished by the title of the “**BELoved DISCIPLE**.” It was ST. JOHN, who sat next to our Lord, and who leaned on his bosom * at the **LAST SUPPER**

* The expression of ST. JOHN'S leaning on our LORD'S bosom, is more than figurative. The antient usage of the Jews was to take their repasts reclining on couches, as is prac-

—JOHN, to whom the explanation was given, as to which of the Apostles should betray his master—and it was JOHN, to whom CHRIST commended his mother for protection, during his last agonies upon the Cross.

When the Mother of our LORD had departed this life, ST. JOHN travelled into ASIA; and it was to the Seven Churches of EPHESUS, SMYRNA, PERGAMUS, SARDIS, PHILADELPHIA, LAODICEA, and THYATYRA, that he addressed the Book of Revelations. From Asia he was brought to Rome, about the year 90, by order of DOMITIAN, and cast into a cauldron of burning oil, from whence he however *miraculously* escaped without injury; and hence, he has been held entitled to the honour of martyrdom. This great Apostle expired at EPHESUS, at the age of 94, A. D. 100.

ST. JOHN is generally mentioned by the ancient Fathers, under the five several titles of EVANGELIST, DIVINE, APOSTLE, PROPHET, and MARTYR. He is generally drawn standing, with a small urn in his left hand, from which a figure is escaping. His head and eyes are turned towards Heaven, as if in the act of prayer, and the fingers of his right hand pointing at the

tised by some of the Eastern nations to this day. The left elbow sustained the upper part of the body, while the lower part was extended at length on the couch. The most distinguished person laid first, or as some assert, in the centre; and the next in consequence or power, laid with his head opposite to the breast of the first, so that if he wanted to speak to him, he was compelled to lean his head on his bosom: and this situation we are, therefore, to understand JOHN to have *usually* held, as well as at the Last Supper. "Now there was leaning on JESUS's bosom, one of his Disciples whom JESUS loved," &c.

figure. In some very old paintings, a *dragon* is issuing from the urn, in others a *serpent*, both emblematical of Satan.

Roman Catholic authors thus account for that device :—

“ARISTODEMUS, a Priest of DIANA, denied the miracles of the Apostles, as originating from Divine Power; and challenged ST. JOHN to drink of a cup of poison he had prepared, which ST. JOHN, to remove his scepticism, instantly emptied to its last drop, without sustaining any injury, making on the cup the sign of the Cross, which occasioned all evil to quit the vase, as is meant to be typified, by the flight from it of Satan, the fountain of all mischief.”

At ST. JOHN'S feet is an *eagle*, in the background a *cauldron*, and a person in it with uplifted hands, as though in extreme torture, and supplicating Divine assistance.

It is worthy of notice, that although ST. JOHN lived to the great age of 94, he is always depicted as a young man—perhaps to denote that he was the youngest of the Apostles.

Innocents.

(28TH DECEMBER.)

INNOCENTS, HOLY INNOCENTS, or CHILDREMAS DAY, is a festival in remembrance of the slaughter of the children of Bethlehem, by order of HEROD, King of Judea. The Greek Church, and the *Abbassines* of *Æthiopia*, commemorate the slaughter of 14,000; but there is no enumeration in the Sacred Writings, of the infants who perished in that massacre.

It is, however, recorded by MACROBIUS, that the order of HEROD was carried into such rigo-

rous execution, as even to include one of his sons, then at nurse, who accidentally fell a sacrifice with the other children. This coming to the knowledge of AUGUSTUS CÆSAR, he sarcastically observed, "*That it were better to be the Hog of HEROD, than his son,*"—the eating of swine's-flesh being prohibited by the Jewish religion, which HEROD professed.

The Church distinguishes THREE KINDS OF MARTYRDOM:—the *first*, both *in will and deed*—such as that of ST. STEPHEN; the *second*, *in will*, but not *in deed*—as that of ST. JOHN the Evangelist; the *third*, *in deed*, but not *in will*—as that of the *Holy Innocents*.

Saint Silvester.

(31ST DECEMBER.)

SILVESTER, or SYLVESTER, was born at Rome, and educated under CARINUS, a priest. He was ordained and patronized by Pope MARCELLINUS, which rendered him of such importance among the Christians, that in the year 314, he was elected to the Pontificate, vacant by the decease of MELCHIADES, which office he filled with moderation and wisdom, until his death, on the 31st December, 335.

From his declining state of health, he was incapable of attending either of the two great Councils of ARLES and NICE, which took place while he was Pope; but he sent two Presbyters to both those Councils, and to the last also a

LEGATE, which is the first instance on record, of that delegation of the Papal authority.

The Latin Church ascribe to SILVESTER the introduction of ASYLUMS, UNCTIONS, PALLS, CORPORALS, MITRES, and the CONSECRATED BREAD, used in the Sacrament, which he is said to have "blessed, and kept in a pure and convenient vessel, to the end, that after the solemnity of Mass, such as had not communicated, should become partakers on all Sundays and feasts."

The Latin Church also gives SILVESTER the honour of baptizing CONSTANTINE the GREAT; to prove which fact, their writers gravely assure us, that both ST. PETER and ST. PAUL, descended from Heaven, to persuade the Emperor to submit to a *repetition* of the ceremony, EUSEBEUS, Bishop of NICOMEDIA, by whom it had been already performed; "having been an *Arian*, and of course an *heretic*."

Finis.



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